

HOWNICKAN

PEOPLE OF THE FIRE



Vol. 13, No. 4

Citizen Band Potawatomi Tribe

April, 1991

Melot unopposed for Business Committee post

OFFICIAL ABSENTEE BALLOT TRIBAL ELECTION, JUNE 29, 1991 CITIZEN BAND POTAWATOMI

GRIEVANCE COMMITTEE OFFICE #2

- ☐ HAZEL RHODD WILLIAMSON
- ☐ GENE BRUNO

GRIEVANCE COMMITTEE OFFICE #3

- ☐ JO ANN JOHNSON - unopposed

GRIEVANCE COMMITTEE OFFICE #1

- ☐ JERRY P. MOTLEY - unopposed

#2 COMMITTEEMAN

- ☐ HILTON L. MELOT - unopposed

OFFICIAL BALLOT TRIBAL ELECTION, JUNE 29, 1991 CITIZEN BAND POTAWATOMI

REFERENDUM BUDGET
1991-92 BUDGET FOR
LAND ACQUISITION, DEVELOPMENT AND MAINTENANCE PROGRAM

☐ YES ☐ NO

LAND ACQUISITION

DEVELOPMENT

1. GROUNDS IMPROVEMENTS AND RECREATION - All tribally owned trust property including golf course and pow wow grounds, planting grass and trees, landscaping, picnic tables, grounds equipment, bleachers for pow wow grounds, recreation shelters and soil and water conservation.

\$135,000.00

2. ADMINISTRATIVE SERVICES - Costs relating to promotions and operation of Tribal Government, Personnel Costs, Communications, Audio and Video Equipment, other supplies and equipment.

\$50,000.00

3. ECONOMIC DEVELOPMENT - Construction and remodeling.

\$35,000.00

MAINTENANCE

1. Maintenance salaries, maintenance supplies, church repairs and restoration.

\$118,000.00

TOTAL \$338,000.00

Business Committee member Hilton Melot won automatic re-election for a four-year term when no one filed against him for the post.

Two members of the Citizen Band Potawatomi Grievance Committee were also re-elected without opposition, but there will be an election for the third spot. Hazel Rhodd Williamson filed against incumbent Grievance Committee member Gene Bruno for Position #2.

Williamson, 65, lives at Rt. 1, Box 70, Konawa. Bruno, who was appointed to the Grievance Committee last year to replace Linda Capps when she was named to the Business Committee, is 54 and lives at 4821 NW 75th St., Oklahoma City.

J. P. Motley, 50, of 1000 W. Washington, Tecumseh, was automatically re-elected when he drew no opponent. Motley was first elected to the Grievance Committee in 1989. Also elected without opposition was Jo Ann Johnson, 33, Rt. 1, Box 163, Konawa, who was appointed to the Grievance Committee replaced Esther Lowden when Lowden became museum curator and gift shop manager. Grievance committee members serve two year terms.

Johnson, Motley and Melot will appear on the 1991 election ballot with the notation "unopposed," below the ballot for the contested position #2 listing

Please turn to page 16



Congressional Visit

Third District Congressman Bill Brewster, on an Easter recess tour of district cities, visited Tecumseh and Shawnee on the first day of that tour. Tribal Administrator and Secretary-Treasurer Bob Davis took advantage of the opportunity to discuss issues affecting the tribe while Brewster was at Tecumseh City Hall.

New toll-free telephone number in service at tribal headquarters

Tribal headquarters has a new toll-free telephone number — 1-800-880-9880.

The new number is a result of a change in vendors, said Tribal Administrator Bob Davis, which will save the tribe money. Those dialing the old number will get a recording saying that it has been disconnected. That was unavoidable since a different company is providing the new number.

Tribal members are urged to write the new number down where they can easily locate it and destroy records of the old number. The new number has been service since early April.

1-800-880-9880

TRIBAL TRACTS

Native American Journalists Association 1991 Honorable Mention

Best Typography & Design

HowNiKan

HowNiKan wins national award in typography, design judging

The Citizen Band Potawatomi tribal newspaper, the *HowNiKan*, won an honorable mention in the Best Typography and Design category of the 1991 Native American Journalists Association competition.

The *HowNiKan*, a monthly newspaper, was competing against tribal publications of all sizes, from quarterly to weekly, from all over the United States and Canada. Winner in that category was *The Press Independent*, Yellowknife NYT, Canada. Only first place and honorable mention were awarded in each category.

Judging was by an independent panel of professional print journalists, radio broadcasters and photographers. Awards were presented March 16 at the association's seventh annual conference in Denver, Colorado. The *HowNiKan* learned of its award when the certificate arrived by mail in late March.

Three complete issues of the newspaper had to be submitted for the contest, one of which was the July 1990 issue featuring a full-color, front page photograph of a dancer at the 1990 Pow Wow, as well as five full pages of photographs from the pow wow and other activities that weekend.

The *HowNiKan* was one of the first members of the Native American press group and has been a consistent winner its annual competitions. Gloria Trotter is editor of the *HowNiKan*, which is produced at the offices of *The Tecumseh Countywide News* and printed at *The Norman Transcript*.

Tribal gourd clan forming

A group of Citizen Band Potawatomi tribal members are interested in beginning a tribal Gourd Clan, according to museum curator Esther Lowden.

To help this group get started, the museum gift shop is now carrying gourd dance shawls and shakers for those interested in purchasing them. Prices start at \$35.

The museum gift shop will stay open on Saturdays from 9 a.m. until 4 p.m. beginning May 4 for the convenience of those preparing for pow wow season as well as out-of-town visitors.

Worship services continue

The tribal chaplaincy is continuing the monthly worship services for tribal members on the first Sunday of each month at the Title VI Senior Citizens Center on Hardesty Road east of Gordon Cooper Drive.

Services are already planned for May 5 and June 2, said Tribal Chaplain Norman Kiker. In addition, a special service will be held June 30 at the pow wow grounds.

Wrong students named

In last month's *HowNiKan*, a story listed Potawatomi students among those honored at Oklahoma Indian Honor Society banquet. Among those were Brett and Julie Reece of Ardmore. However, a letter from Sandy Reece of Ardmore suggests there might have been an error.

"I'm not sure, but you may have meant Brett and Cody Reece. They are brothers, and were both selected for the Oklahoma Indian Honor Society," she said in a letter to the newspaper.

Congratulations to all these students; you make us proud.

Soldiers coming home

Potawatomi families are welcoming home their Desert Storm soldiers these days. Jerimie

Bartley, a member of the Willmette family, is home after serving in the 1st Marine Division.

PFC Susan K. Vaillette was due to start home on April 15 after being stationed in Saudi Arabia since October 16. The daughter of Richard and Kathleen Vaillette of Lindsay, California, she graduated from Lindsay High School in 1989 and entered the Army in September of that year. She attended Army Intelligence School and completed a course for Electronic Warfare Signal Intelligence Morse Collector.

Her mother Kathleen of Potawatomi descent and she is the granddaughter of the late Jack and Mildred Tasier, formerly of Shawnee.



Still in Saudi

SFC Donnie Walker is still serving in Operation Desert Storm, his family reports. Walker is with the Oklahoma National Guard 158 Field Artillery, working with multiple launch rocket systems. A platoon sergeant, he is the husband of Lynda Walker and father to Tyler, both of whom are enrolled Citizen Band Potawatomis. He is stationed in Iraq.

DONATIONS to the HowNiKan

Dewayne Robinson, OK - \$5
Florence D. Castaneda, CA - \$10
Lucina B. Whistler, TX - \$10
Juanita Foresman, KS - \$5
Judith A. Stewart, CA - \$10
Mrs. D. K. Spencer, CO - \$10
Fannie Hall, CA - \$7
Mary G. Eastman, AZ - \$25
Teresa Anne Fehlig, OK - \$10
Nina Kaul, Kansas - \$100
Bonnie Farrell, California - \$10
Lillian Mimnaugh, Arizona - \$5
Ronald Fulton, Jr., Arizona - \$5
Walter L. Baker, MO - \$10
Thomas E. Cooper, KS - \$5
Yvonne J. Hefner, KS - \$10
Maureen Christensen, AZ - \$5
Roberta C. Howard, VT - \$10
Joan L. Garrison, FL - \$15

Education post open

The National Advisory Council on Indian Education is currently accepting applications for the position of Executive Director. Applications must be received or postmarked by May 17, 1991 to be considered.

All interested persons should submit a current resume and the standard SF-171 Government Employment Form.

All application material should be sent to the NACIE Executive Committee, 330 C Street, S.W., Room 4072, Washington, D.C., 20202-7556, phone (202) 732-1353

Fugate named to post

Tom E. Fugate of Arlington, Virginia, an employee of the Bureau of Indian Affairs, has been appointed secretary/treasurer of the National Federation of Federal Employee Local 1658 (NFFE/BIA).

This local union serves the Bureau of Washington, D. C. offices and the Eastern Area Office located in Arlington, Virginia.

WALKING ON ...

Florence Anna "Dee" Shaw Beyers

Evansville, Wyoming — Services for Florence Anna "Dee" Shaw Beyers, 76, were held at Memorial Chapel by Rev. Jen Segraves of the Church of Christ.

Mrs. Beyers, died Nov. 24, 1990, at Wyoming Medical Center at Casper, Wyoming. Burial was in the Glenrock Cemetery at Glenrock, Wyoming.

Born February 12, 1914, at Sacred Hear (near Konawa, Oklahoma), she was the daughter of Joseph Piece and Catharine (Bennett) Curley.

She was a Citizen Band Potawatomi Native American and she moved to Bairoil, Wyoming in 1944 from Konawa, Oklahoma. She moved to Glenrock in 1949 and to Evansville in 1974.

On September 19, 1936, she married Floyd Lee Shaw in Konawa, Oklahoma. He preceded her in death. She was married to Lewis Beyers on September 30, 1960 in Juarez, Mexico.

Mrs. Beyers was a homemaker who enjoyed working in her yard and garden and was an avid fisherman. She was a member of the Church of Christ in Casper.

Survivors include her husband, Lewis Beyers; one son, Howard L. Shaw, Sr. of Casper; one daughter, Kathryn D. Leshner, of Glenrock; 3 grandchildren, Howard L. Shaw, Jr., Rebecca J. Shaw and Michael A. Leshner of Casper; and 2 great-grandchildren, Joshua F. Leshner and Tyler M. Leshner.

She was preceded in death by her parents; her first husband; 3 brothers, Andrew Curley, Robert Curley and Baptis Curley; and 3 sisters, Mary Cavender, Theresa Long and Margaret Smith.

Her paternal grandparents were Peter (Pe-an-nish) Curley 4/4 CP and Mary Margaret McDowell 3/4 CP. Her maternal grandparents were Joseph Mo-go-ba-net, 4/4 CP and Z0-zetto (Josette) Nom-ah-koskuk, 4/4 CP. Her paternal great-grandparents were Joseph N. Bourassa (the interpreter) 3/4 CP and Mah-nees 4/4 CP. Her maternal great-grandparents were An-twain Curley Head and Keep-kut-quah 4/4 CP.

Obituary submitted by Kathryn D. Leshner, P.O. Box 1955, Glenrock, WY 82637, 307-436-9332

TRIBAL ELECTION NOTICE

The annual tribal referendum and election will be held on June 29, 1991. Voting will be at the tribal complex the day of the elction from 7 a.m. until 2 p.m. Requests to vote an absentee ballot must be made by June 9, 1991. Requests for absentee ballots must be in writing and include the correct mailing address, roll number and legal signature of th person making the request.

A referendum budget to determine expenditures of accumulated interest from set-aside funds, as well as election of one business committeeman and three grievance committee members, will also be on the ballot.

Requests for tribal election ballots should be mailed to: Potawatomi Election Committee, P. O. Box 310, Tecumseh, OK 74873.

The filing period for candidates in the 1991 election is April 1, 2 and 3.

FINAL NOTICE

Tribe sets June 1 deadline to claim per capita money

June 1 is the deadline for tribal members who have not claimed per capita payments to notify the tribe of their whereabouts. This is the final notice to the people listed below, who according to tribal records, may be due per capita money.

These are people who could not be located for payments in 1978 and 1983. Anyone whose name is on this list should contact Ed Herndon at Potawatomi tribal headquarters for instructions. All funds in "J accounts" not claimed by June 1, 1991, will revert to tribal program accounts. **THIS IS THE FINAL NOTICE!**

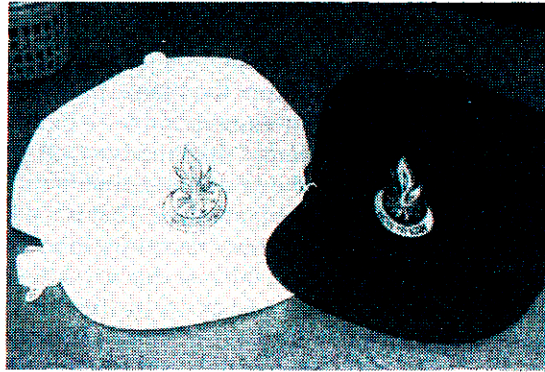
Abbott, George T
Abbott, Michael N
Abbott, Phillip G
Adams, Edward K
Adams, Edward K, Jr.
Adams, Ellen K
Adams, Harry B
Adams, Scott K
Anderson, Earl W
Anderson, Kent R
Atkinson, David L
Baptiste, Billy R
Baptiste, Billy R
Baptiste, Gregory L
Baptiste, Kristin L
Barich, Helen G
Baxter, Delanie
Bible, Nathan D
Bodine, Barton R
Bodine, John R
Bostwick, Dell W
Bradley, Nealy A
Bristow, Opal J
Bruno, August J
Bruno, Louie W
Campbell, Maudie J
Cargill, James W
Carrol, Teresa
Carter, W X
Casey, Toni A
Cavanaugh, Marvin L
Cherry, Earnest L, Jr.
Clardy, Dick T
Cohen, Helen L
Connolly, Phillip L
Cook, Linda J
Covington, Gary R
Creed, Eva A
Cromer, Davina C
Crumbo, Darrel E
Crumbo, Jimmie H
Cryer, Karen J
Cryer, Patricia A
Cryer, Phillip E
Darnell, Richard C, Jr.
Detherage, Royzie B
Duray, Sheryl A
Eddy, Maquerite
Etter, Mary A
Fagerland, Maureen H
Faulkner, Gerald L
Faulkner, Ronald T
Foutz, Jared J
Frayser, Earl F
Glass, Dorothy E
Goenour, Inez
Goyer, Carol A
Goyer, Kathleen A
Haas, John E
Haas, Kaye L
Hall, John C
Hallstron, Colleen M
Harris, Nancy L
Harrison, Robert A
Haskell, Ronald E
Heinken, Mamie N
Henson, Karol J
Hicks, Randolph W

Howell, Meda M
Howqell, Leland A
Hunt, Alice J
Jones, Carolyn S
Jones, James H
Jones, Preston T
Kane, Joanna L
Kekahbah, Paul S
Kennedy, Cecelia A
Kime, Pamela J
Kime, Stephen R
Lamson, Carla A
Layman, Carl T
Lenz, James F
Littleton, June
Louraine, Raymond W
Lynch, Kathy R
Melot, Barbara A
Melott, Shirley C
Melott, William W
Moore, George Y
Moore, Harold G
Moore, Mary L
Morris, Lynn R
Morris, Phillip C
Mott, Vera L
Myers, Benjamin F
Nocktonick, Sarah J
Northcutt, Brandi R
Northcutt, James D
Nute, Donald E
Ogee, Lindon A
Palmer, Emma L
Pappan, Donna S
Pappan, Linda S
Parton, Weldon C
Patterson, Clinton N
Patton, John L
Paul, Loretta M
Peltier, Earl
Pettifer, Leonard L
Pettifer, Sherman E
Phillips, Barbara L
Pyzynski, Cindy S
Pyzynski, Mark J
Reagan, Jo A
Reynolds, Hattie L
Reynolds, Steven C
Rolette, Harold
Ronnau, Grace I
Rusche, Hazel
Rusow, Van R
Sandlin, Carol L
Savory, Jerry R
Sims, Louis E
Singletary, Gail
Singletary, Norma L
Slavin, Ray R
Smith, Betty J
Smith, Lila J
Snow, Gertie E
Snow, Richard W
Spillman, James
St. John, Marcell M
Sullivan, John R
Sweeney, Michael D
Taylor, Della
Taylor, Frederick M
Tescier, Denise R
Thompson, Lee F
Vieux, Edward A
Wall, Douglas E
Walters, Jan S
Wano, Linda S
Wano, Marcella A
Ward, Frank D
Weddle, Clinton A
Welday, Cheryl L
Weshey, Rebecca L
Whitlock, George H
Whitlock, Helen M
Whitlock, Walter G
Whitlock, Zona A
Wilder, Lloyd J
Wiles, Ernest C
Witcher, William E
Young, Carl W
Zimmer, Ryan J



POTAWATOMI MUSEUM TRADING POST

Call Your Orders In 1-800-880-9880



How-Ni-Kan Caps
\$11⁹⁵

Sun Visors \$9⁹⁵

Designed by
Tribal Member Johnnie Ogie

POW WOW T-SHIRTS

Adult \$10
XXL Adult \$11
Children \$8



People Of The Fire Mugs
&
Potawatomi Seal Mugs

\$3⁵⁰ or 4/ \$12⁰⁰

OPEN SATURDAYS 9 A.M. - 4 P.M. beginning May 4

Call Toll Free 1-800-880-9880

POTAWATOMI MUSEUM TRADING POST - ORDER FORM

QUANTITY	DESCRIPTION	SIZE	PRICE	AMOUNT

CHARGE IT
TO MY ☐

INTERBANK * (M/C)

Month Year

Card Expiration Date

Name on Card

Signature

Ship To: _____

Name: _____

Address: _____

City: _____ State: _____ Zip: _____

Postage
& Handling

\$1 Per item
postage &
handling - \$2 for Total
jackets & mugs

If paying by check,
please include
Tribal Roll Number.

Mail Order Form & Payment To:
Potawatomi Museum Trading Post
1901 Gordon Cooper Drive
Shawnee, Oklahoma 74801



TREATIES: *Treaty with the Potawatomi, 1866 & 1867*

Whereas certain amendments are desired by the Pottawatomie Indians to their treaty concluded at the Pottawatomie Indians on the fifteenth day of November, A.D. 1861, and amended by resolution of the Senate of the United States dated April the fifteenth, A.D. 1862; and whereas the United States are willing to assent to such amendments, it is therefore agreed by and between Dennis N. Cooley, commissioner, on the part of the United States, thereunto duly authorized, and the undersigned business committee, acting on behalf of said tribe, and being thereunto duly authorized, in manner and form following, that is to say:

ARTICLE 1. The beneficial provisions in behalf of the more prudent and intelligent members of said tribe, contained in the third article of the amended treaty above recited, shall not hereafter be confined to males and heads of families, but the same shall be and are hereby extended to all adult persons of said tribe, without distinction of sex, whether such persons are or shall be heads of families or otherwise, in the same manner, to the same extent, and upon the same terms, conditions, and stipulations as are contained in said third article of said treaty with reference to "males and heads of families."

In testimony whereof the said parties by their Commissioner and Business Committee aforesaid have hereunto set their hands and seals at Washington City, District of Columbia, this 29th day of March, in the year of our Lord one thousand eight hundred and sixty-six.

Dennis N. Cooley, [SEAL.]

Commissioner.

J.N. Bourassa, [SEAL.]

U.F. Navane, [SEAL.]

B.N. Bertrand, [SEAL.]

Business Committee.

Signed in presence of-

L.R. Palmer,

James Steele.

Articles of agreement concluded at Washington, D.C., on the twenty-seventh day of February, 1867, between the United States, represented by Lewis G. Bogy, Commissioner of Indian Affairs, W.H. Watson, special commissioner, Thos. Murphy, supt. of Indian affairs for Kansas, and Luther R. Palmer, U.S. Indian agent, duly authorized, and the Pottawatomie tribe of Indians, represented by their chiefs, braves, and head-men, to wit: Mazhee, Mianco, Shawgwe, B.H. Bertrand, J.N. Bourassa, M.B. Beaubien, L.H. Ogee, and G.L. Young.

Whereas the Pottawatomies believe that it is for the interest of their tribe that a home should be secured for them in the Indian country south of Kansas, while there is yet an opportunity for the selection of a suitable reservation; and whereas the tribe has the means of purchasing such reservation from funds to arise from the sale of lands under the provisions of this treaty, without interfering with the exclusive rights of those of their people who hold their lands in common to the ownership of their diminished reserve, held by them in common, or with their right to receive their just proportion of the moneys arising from the sale of unallotted lands, known as surplus lands: Now, therefore, it is agreed-

ARTICLE 1. It being the intention of the Government that a commission shall visit the Indian country as soon as practicable after the ratification of the treaties contemplating the removal of certain tribes from Kansas, accompanied by delegates from the several tribes proposing to remove, it is agreed that a delegation of the Pottawatomies may accompany said commission in order to select, if possible, a suitable location for their people without interfering with the locations made for other Indians; and if such location shall be found satisfactory to the Pottawatomies, and approved by the Secretary of the Interior, such of land, not exceeding thirty miles square, shall be set apart as a reservation for the exclusive use and occupancy of that tribe; and upon the survey of its lines and boundaries, and ascertaining of its area, and payment to the United States for the same, as hereinafter mentioned and set forth, the said tract shall be patented to the Pottawatomie Nation: *Provided*, That if the said Pottawatomies shall prefer to select a new home

among the Cherokees, by agreement with the said Cherokees, for a price within the means of the Pottawatomies, the Government will confirm such agreement.

ARTICLE 2. In case the new reservation shall be selected upon the lands purchased by the Government from the Creeks, Seminoles, or Choctaws, the price to be paid for said reservation shall not exceed the cost of the same to the Government of the United States; and the sum to be paid by the tribe for said reservation shall be taken from the amount which may be received for the lands which were offered for sale to the Leavenworth, Pawnee, and Western Railroad company, under the treaty dated November fifteen, eighteen hundred and sixty-one, which amount shall be the common property of the tribe, except the Prairie band, who shall have no interest in said reservation to be purchases as aforesaid, but in lieu thereof shall receive their pr rata share of the proceeds of the sale of said land in money, as the same may be received: *Provided*, That if the United States shall advance the amount necessary to purchase the said reservation, the interest due upon the deferred payments for said lands, sold as hereinafter provided, shall, when received by the United States, be retained and credited to said tribe interested in said reservation, or so much of said interest as may be due said tribe under this treaty: *And provided further*, That the Leavenworth, Pawnee and Western Railroad Company, their successors and assigns, having failed to purchase said lands, the Atchison, Topeka and Santa Fe railroad company may, within thirty days after the promulgation of this treaty, purchase of the said Pottawatomies their said unallotted lands, except as hereinafter provided, to St. Mary's Mission, at the price of one dollar per acre, lawful money of the United States, and upon filing their bond for the purchase and payment of said lands in due form, to be approved by the Secretary of the Interior within the time above named, the Secretary of the Interior shall issue to the last-named railroad company certificates of purchase, and such certificates of purchase shall be deemed and holden, in all courts, as evidence of title and possession in the said railroad company to all or any part of said lands, unless the same shall be forfeited as herein provided. The said purchase-money shall be paid to the Secretary of the Interior in trust for said Indians within five years from the date of such purchase, with interest at the rate of six per cent. per annum on all deferred payments, until the whole purchase-money shall have been paid; and before any patents shall issue for any part of said lands, one hundred thousand dollars shall be deposited with the Secretary of the Interior, to be forfeited in case the whole of the lands are not paid for as herein provided; (said money may be applied as the payment for the last one hundred thousand acres of said land;) payments shall also be made for at least one-fourth of said unallotted lands at the rate of one dollar per acre, and when so paid the President is authorized hereby to issue patents for the land so paid for; and then for every additional part of said land upon the payment of one dollar per acre. The interest on said purchase-money shall be paid annually to the Secretary of the Interior for the use of said Indians. If the said company shall fail to pay the principal when the same shall become due, or to pay all or any part of the interest upon such purchase-money within thirty (30) days after the time when such payment of interest shall fall due, then this contract shall be deemed and held absolutely null and void, and cease to be binding upon either of the parties thereto, and said company and its assigns shall forfeit all payments of principal and interest made on such purchase, and all right and title, legal and equitable, of any kind whatsoever, in and to all and every part of said lands which shall not have been, before the date of such forfeiture, paid for as herein provided: *Provided, however*, That in case any of said lands have been conveyed to bona-fide purchasers by said Atchison, Topeka and Santa Fe Railroad Company, such purchasers shall be entitled to patents for said land so purchased by them upon the payment of one dollar and twenty-five cents per acre therefor, under such rules and regulations as may be

prescribed by the Secretary of the Interior.

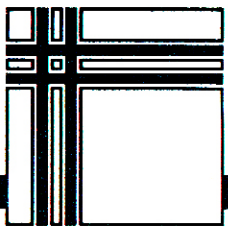
ARTICLE 3. After such reservation shall have been selected and set apart for the Pottawatomies, it shall never be included within the jurisdiction of any State or Territory, unless an Indian territory shall be organized, as provided for in certain treaties made in eighteen hundred and sixty-six with the Choctaws and other tribes occupying "Indian country;" in which case, or in case of the organization of a legislative council or other body, for the regulation of matters affecting the relations of the tribes to each other, the Pottawatomies resident thereon shall have the right to representation, according to their numbers, on equal terms with the other tribes.

ARTICLE 4. A register shall be made, under the direction of the agent and the business committee of the tribe, within two years after the ratification of this treaty, which shall show the names of all members of the tribe who declare their desire to remove to the new reservation, and of all who desire to remain and to become citizens of the United States; and after the filing of such register in the office of the Commissioner of Indian Affairs, all existing restrictions shall be removed from the sale and alienation of lands by adults who shall have declared their intention to remove to the new reservation: But, *provided*, That no person shall be allowed to receive to his own use the avails of the sale of his land, unless he shall have received the certificate of the agent and business committee that he is fully competent to manage his own affairs; nor shall any person also be allowed to sell and receive the proceeds of the sale of the lands belonging to his family, unless the certificate of the agent and business committee shall declare him competent to take the charge of their property; but such persons may negotiate for the sales of their property and that of their families, and any contracts for sales so made, if certified by the agent and business committee to be at reasonable rates, shall be confirmed by the Secretary of the Interior, and patents shall issue to the purchaser upon full payment; and all payments for such land shall be made to the agent, and the funds by him deposited on the first of each month in some government depository to be designated by the Secretary of the treasury, and triplicate certificates of deposit taken therefor, one to be forwarded to the Commissioner of Indian Affairs, one to be retained at the agency, and the third to be sent to the superintendent of Indian affairs for Kansas; after which deposit the United States will be responsible for said funds until drawn out for use as hereinafter provided, and the bonds of the agent shall be increased to a sufficient amount to cover his increased liabilities under this section.

ARTICLE 5. The moneys received and deposited as provided in the preceding article shall be retained until the party on whose behalf it is held shall be ready to remove to the new reservation, and shall then, or such part thereof as may from time to time be necessary, be drawn out, under the direction of the Commissioner of Indian Affairs, by the agent, and expended for the benefit of the owner in providing for his removal and that of his family to the new reservation, and in such articles and for such uses as may, with the advice of the business committee, be deemed for his best interest at his new home.

ARTICLE 6. the provisions of article third of the treaty of November fifteenth, eighteen hundred and sixty-one [April nineteenth, eighteen hundred and sixty-two], relative to Pottawatomies who desire to become citizens, shall continue in force, with the additional provisions that, before patents shall issue and full payments be made to such persons, a certificate shall be necessary from the agent and business committee that the applicant is competent to manage his own affairs; and when computation is made to ascertain the amount of the funds to the tribe to which such applicants are entitled, the amounts invested in the new reservation provided for in the treaty shall not be taken into account; and where any member of the tribe shall become a citizen under the provisions of the said treaty of eighteen hundred and sixty-two, the families of said parties shall also be considered as citizens, and the head of the family shall be entitled to patents and the proportional share of funds belonging to

Continued on page 11



TREATIES: *Continued from previous page*

his family; and women who are also heads of families, and single women of adult age, may become citizens in the same manner as males.

ARTICLE 7. [Stricken out.]

ARTICLE 8. Where allottees under the treaty of eighteen hundred and sixty-one shall have died, or shall hereafter decease, such allottees shall be regarded, for the purpose of a careful and just settlement of their estates, as citizens of the United States, and of the State of Kansas, and it shall be competent for the proper courts to take charge of the settlement of their estates under all the forms and in accordance with the laws of the State, as in the case of other citizens deceased: and in cases where there are children of allottees left orphans, guardians for such orphans may be appointed by the probate court of the county in which such orphans may reside, and such guardians shall give bonds, to be approved by the said court, for the proper care of the person and estate of such orphans, as provided by law.

ARTICLE 9. It is agreed that an examination shall be made of the books of the Indian Office in order to ascertain what amount is justly due to the Pottawatomies under the provisions of their treaties of eighteen hundred and eighteen and eighteen hundred and twenty-nine, providing for the payment of their annuities in coin, whereas they have been paid for several years in currency; and the result of such examination shall be reported to Congress, and the difference in amount due to said Indians shall be paid to them.

ARTICLE 10. It is further agreed that, upon the presentation to the Department of the Interior of the claims of said tribe for depredations committed by others upon their stock, timber, or other property, accompanied by evidence thereof, examination and report shall be made to Congress of the amount found to be equitably due, in order that such action may be taken as shall be just in the premises.

And it further agreed that the claims of the Pottawatomies heretofore examined and reported on by the Secretary of the Interior under the act of Congress of March two, eighteen hundred and sixty-one, shall be submitted to two commissioners, to be named by the President of the United States, for examination, and said commissioners, to be named by the President of the United States, after being sworn impartially to decide on said claims, shall make report of their judgment in the premises, together with the evidence taken, to the Secretary of the Interior, and the same shall be communicated to Congress at its next session: *Provided*, That no part of the money reported due by the said commissioners shall be paid until the same shall be appropriated by Congress.

ARTICLE 11. The half sections of land heretofore set apart for the mission-schools, to wit, those of the St. Mary's mission, and the American Baptist mission, shall be granted in fee-simple, the former to John F. Diels, John Schoenmaker and M. Gillaud, and the latter to such party as the American Baptist Board of Missions shall designate.

And the said John F. Diels, John Shoemaker, and M. Gillaud shall have the right to purchase in a compact body ten hundred and thirteen 54-100 acres of the unallotted lands at the price of one dollar per acre, to be paid to the Secretary of the Interior, for the use of said tribe, and when the consideration shall be paid as aforesaid the President shall issue patents to said purchasers therefor; and in selecting said ten hundred and thirteen 54-100 acres, said purchasers shall have the preference over all other parties.

ARTICLE 12. No provisions of this treaty shall be held to apply in such manner as to authorize any interference with the exclusive rights in their own lands of those members of the tribe who hold their lands in common; but such Indians shall be entitled to their share in the ownership of the new reservation; and it shall not be

necessary at any future time to treat with the representatives of the whole people for a cession of the lands of those who hold in common, but special treaty arrangements may be made at any time with the class of persons last named for the sale of their lands, and the disposition to be made of the proceeds thereof.

ARTICLE 13. All provisions of former treaties inconsistent with the provisions of this treaty shall be hereafter null and void.

ARTICLE 14. The expenses of negotiating this treaty shall be paid by the United States, not to exceed six thousand dollars.

In testimony whereof, the aforementioned commissioners on behalf of the United States, and on behalf of the Pottawatomies the aforementioned chiefs, braves, and headmen, have hereunto set their hands and seals the day and year first above mentioned.

Lewis V. Bogy, Commissioner of Indian Affairs. [SEAL.]

W.H. Watson, Special Commissioner. [SEAL.]

Thos. Murphy, Superintendent of Indian Affairs. [SEAL.]

L.R. Palmer, United States Indian agent. [SEAL.]

Mazhee, his x mark. [SEAL.]

Mianco, his x mark. [SEAL.]

Shawgwe, his x mark. [SEAL.]

B.H. Bertrand, [SEAL.]

J.N. Bourassa. [SEAL.]

M.B. Beaubien. [SEAL.]

L.H. Ogee. [SEAL.]

George L. Young. [SEAL.]

In presence of-

J.N. Bourassa, United States interpreter.

Lewis S. Hayden.

H.W. Farnsworth.

Vital Jarrot.

W.R. Irwin.

Red Earth '91 celebrations to begin in June

Beginning June 7, downtown Oklahoma City will be filled with the spirit of the dance and the echo of the drum. Red Earth '91 the world's largest Native American celebration, will begin with the rising of the sun. And for three exciting days, peoples from over 100 Native American tribes will gather from across the continent, ready to celebrate and share with the world the richness and diversity of their heritage.

The Opening Day Parade on Friday, June 7, at 11:30 a.m. will serve as the official kickoff of the event. Over 2,000 participants, including dancers, drums, princesses and many others, will create a magnificent procession through downtown Oklahoma City.

The tradition of Indian arts was already thousands of years old when the Spanish explorers trekked across the North American continent in the 1500s. From generation to generation, the symbols and their meanings have been passed down. However, many of the art forms are as modern as today, drawn from inspirations that link the present with the rich tradition of the past.

Visitors may share this spirit at the centerpiece of Red Earth, the Arts Festival, where over 200 of the continent's most celebrated artists exhibit their work. Visitors may view and purchase many excellent examples of beadwork, basketry, jewelry, pottery, sculpture, paintings, graphics, and cultural attire.

Held at the Myriad Convention Center and Plaza, this festive event is a relaxed way to enjoy the immense appeal and variety of native American culture. Both its traditional and contemporary forms will be well presented.

An additional component of the Festival is the Film and Video Showcase, featuring continuous screenings throughout the festival of works which offer insight into traditional and contemporary Indian life and culture.

Red Earth will hold something for everyone., Entertaining and educational presentations of storytelling, art,

dance, and music will be featured throughout the day. Children's activities include facepainting, craftmaking and many more hands-on diversions for children of all ages and will run throughout the hours of the festival.

A number of special events are also planned in conjunction with Red Earth '91. The Art Preview Reception, Fashion Drums of Red Earth Style Show, Red Earth Benefit Auction, and the Sunrise Breakfast Symposia featuring noted experts on Native American Culture round out the activities designed to promote a greater understanding and appreciation of this unique culture.

One of the most fascinating aspects of Red Earth is the Dance Competition. It is one of the few occasions when dancers from both the northern and southern tribes can be seen at the same time and place. Dancers at Red Earth are the elite of Native American Dance, the most gifted and accomplished in the world. These masters, each in their own distinctive tribal dress, will exhibit their originality and skills in one of the most prestigious of all native dance competitions. Daily Grand Entries at 1 and 7 p.m. present a unique opportunity to witness an outstanding display as all 1,200 participants enter the Arena together in a kaleidoscope of color, sound and movement. The competition will be ongoing from 1:00-6:00 p.m. on Friday and Saturday, with the Competition Finals and "The Dance of Champions" beginning at 1:00 p.m. on Sunday.

The special Evening Dance Performance will present a rare opportunity to witness presentations of specialty dances from various tribes and will include exhibitions of War, Jingle Dress, Grass, Shield, and Hoop Dances to name a few. Performances will be on Friday and Saturday, beginning at 7 p.m.

Dance Competition tickets which include admission to the Arts Festival and Activities are \$5 in advance and \$6 at the door. Tickets for the Evening Dance Performance are \$10 for adults and \$5 for children under 12 and also

include admission to the Festival and Activities.

To order tickets by mail write, Red Earth, Inc., P. O. Box 25866, Oklahoma City, Oklahoma, 73125. To order by phone, call (405) 232-2784 (Major Credit Cards Only). Beginning May, 1, tickets will be available at the Myriad Convention Center Box Office and Oklahoma City area Homeland Stores.

Red Earth is a breathtaking event and a gift to the world. Don't miss it.

—CORRECTION—

In a letter to the editor from Max R. Breslauer of Calumet City, Illinois, printed in the February 1991 issue of the *HowNiKan*, problems reading Mr. Breslauer's handwriting resulted in an error.

As printed, the letter said, in part, that President George Bush signed into law "The Destruction of Indian languages." Obviously, that's not what happened. In a more recent letter, Mr. Breslauer notes that what Bush approved was "a reversal of a 104 year federal policy of the destruction of Indian languages" (our italics).

We apologize for the error and hope this corrects any misconceptions.

**Support Your
HowNiKan!**

Tribes in Oklahoma...

Wild onions a favorite in Creek Country

(From *The Muscogee Nation News*, March 1991)

By Stephanie Berryhill

The glorious season is upon us.

It's too early to be Green Corn and too late for Christmas but it's almost as eagerly anticipated by all mouth-watering, lip-smacking *estecates* (Indians) in all of Creek Country. It's *tafum'pe* (wild onion) time and whether it be on the side of the road, down on the creek or the ditch across the street from your house, *copos* (rear ends) are bottoms up and *estecates* will be busily picking for the next two months.

Every organization from churches to community centers to ceremonial grounds are taking advantage of the season and cashing in on the coveted crop.

Pauline Pakoska Billy, pure-blood Mvskoke, has been picking wild onions since she's been old enough to walk.

"We had to get out when the older ones were picking onions. We had to pull some up and maybe carry the buckets — then we'd have to sit around and clean them," she said.

Wild onions come into season as early as December and still can be found in early May, depending on the location and the type of wild onion it is. The peak season is March.

"We have eaten wild onions as early as Christmas; we've eaten onions New Year's Day. It depends on where you live — like in the bottoms, where leaves accumulate, they're under there; they come out early."

Should you not know where to find wild onions, don't expect to get directions from an *estecate*. This veteran wild onion picker says even the most friendly, talkative Mvskoke won't divulge his or

her secret picking spot.

"Indians just point with their lips and say 'over there.' Indians won't tell you directions. You just have to follow the way their lips are pointing," Pauline said, laughing.

"That's one secret they sure can keep!"

It's a common understanding between Creeks: you just don't tell everyone where all the wild onions are, she said. Pauline's not about to tell you where her secret spots are but she will offer a few tips as to where to find them, the different types of wild onions and suggestions on cooking.

One may find wild onions in town or country ditches where it appears to be moist or damp, she said. Or if you're the lazy sort, you may scope out the side of the road while slowly driving down the highway. But usually the best onions are around the bottomlands, Pauline said.

She said there are five basic types of wild onions, one of them inedible. There also is a plant called *tenet'ke pa*, often mistaken for wild onions by novice pickers.

"If someone cooked all different kinds of wild onions and set them on the table, I could tell what type they were by the texture and flavor."

Pelofu tafum'pe (bottom onions) grow in the bottoms under weeds and leaves where it is warm. The color of *pelofu tafum'pe* is a true green.

The bulb end of this onion is relatively short while the stem is longer. Pauline said these onions are her personal favorite because of their sweet taste and tenderness.

Oktahv hvotce tafum'pe (sand onions) are found in sandy places, she said.

"They can be found around the Cana-

dian or Arkansas rivers, some places around Deep Fork (River) or any place where there is a sandy bank. They grow deep, sometimes you can just see the tip of them. Those kind of onions are easy to come out; you can just pull them out."

She said she likes picking this type of onion best. Pauline said these onions are so easy to pull that she and her sister, the late Blanche Pakoska Berryhill, often laid down in the sand on their stomachs while picking at long stretches.

Oktahv hvotce tafum'pe and *pelofa tafum'pe* have similar coloring, although sand onions have a longer bulb part than stem. Its taste is also similar to *pelofa tafum'pe*.

Tafum'pe holatte (blue or mountain onions) are found in mountainous and rocky areas that are usually dry; they are dark green in color.

"The blades are wide and they have big heads and are a little bit stronger than the others. And I imagine there are a lot of them out there right now. Because they seed quicker than other wild onions, they also get hard and old faster. They're not as tasty as the ones in the bottoms."

Hiyak'po tafum'pe (prairie onions) can be found in dry open fields or ditches and grow flat on the ground. Its flavor and physical appearance is similar to blue onions except it has double bulbs, sometimes three, and its blades are even wider than blue onion stems.

Wakv tafum'pe, which Pauline calls cow onions, are not edible. They look similar to mountain onions except taller, so don't be fooled. If a person is not sure if onions are edible, Pauline advised tasting them before picking. The cow onion will have a very bitter taste, she said.

Tenet'ke pa is also inedible, but looks

and smells like bottom onions. The distinctions between the two are the *tenet'ke pa's* tougher stem and flower bloom.

She suggests adding one-half cup of grease first, preferably pure lard. After the onions have wilted good, add two to four eggs per skillet. It isn't necessary to add water, she said.

"A lot of people are diabetic and getting away from hog grease. They're cooking with these man-made oils and it looks like it's killing the natural taste. Pure lard is the best way. Cook it slow; don't try to rush it and it will make its own juice."

Pauline recommends simmering a covered skillet of bottom and sand onions on low heat for around 30 minutes and 45 minutes for mountain and prairie onions.

She also offered suggestions on finishing touches.

"Cook some salt meat, fried bread, red beans and *cotahake* (blue dumplings or bread) and drink *uesofke* with it."

OIL office closed services still available

As of March 30, the Seminole satellite office of Oklahoma Indian Legal Services, commonly known as OILS, has been closed. The local office, which has been in Seminole for eight years, has been closed due to the resignation of OILS Executive Director Susan Work. Work, who resides in Seminole, has established a law practice in Ada. Leah Harjo Ware of Holdenville has been selected as the new OILS Executive Director.

In spite of the local office closing, OILS will continue to provide free legal services to low income Indians in the area qualifying for OILS' services. OILS staff attorney Steve Hager will be available to meet with potential clients the first Friday afternoon of every month at the Seminole Nation Tribal Complex south of Wewoka. Hager is also available to meet with potential clients in Shawnee on a monthly basis. OILS staff attorney Colline Meek meets with potential clients monthly at Ada.

OILS differs from Legal Aid of Western Oklahoma, in that it handles legal problems specifically involving the Indian status of the client, such as Indian housing law, Indian land rights, Indian Child Welfare Act questions, Indian health issues, and jurisdictional issues.

Indian persons in Seminole, Hughes, Pontotoc, Pottawatomie and nearby counties who believe they may qualify for OILS legal assistance are encouraged to call 1-800-658-1497 toll free and ask to speak to the intake person. They may then be scheduled for an appointment with an attorney in Wewoka, Ada, or Shawnee. OILS is a statewide program based in Oklahoma City, and also has attorney appointment locations at many other areas across the state.

County and tribes agree on cross-deputization

After months of confusion on the national and state level, Pottawatomie County and its Indian tribes have worked out an agreement for law enforcement on Indian land.

Pottawatomie County commissioners approved an intergovernmental agreement between the sheriff's office and the tribes prepared by the district attorney's office on April 15. That action came after Oklahoma Attorney General Robert Henry issued an opinion on how such agreements could be structured after a U.S. Tenth Circuit Court of Appeals ruling cast doubt and confusion on previous procedures.

District Attorney Miles Zimmerman told the commissioners that the Tenth Circuit "alluded to but didn't actually suggest cross-deputization. The Attorney General's opinion concluded that cross-deputization is not only legally but realistically warranted in our situation in Oklahoma. If we had separate reservations, it would be different. But here we have the most unbelievable patchwork quilt — you can be on a city block one minute and on Indian land next."

Zimmerman said they had been concerned about liability but concluded that "the responding agency is ultimately responsible. What is most interesting is that our deputies will have higher cover-

age when acting as tribal officers than as county officers. We will still have some risk but I don't think that risk is enhanced when helping the tribes." He said he "wholeheartedly supports cross-deputization."

Attending the meeting were representatives of the police departments of the four county tribes: Kathleen Leadingfox, Kickapoo; Larry Spybuck, Absentee Shawnee; George Harjo, Sac & Fox; and Robert Komahcheet, Citizen Band

Potawatomi. Sheriff Bud Davis was also present and explained that each will enter the other's land only on request "for assistance only ... this does not allow us to run rampant on Indian land. We have enough to do on white man's land."

Assistant District Attorney Doug Gierhart noted that he will review the individual agreements with each tribe and pointed out that the agreements must be approved by the governor and a special joint committee.

Alumni established for Native American Indians

The College of Public Health Alumni Association at the University of Oklahoma Health Sciences Center in Oklahoma City has established a Native American chapter to serve the more than 100 American Indians who have graduated with public health degrees since 1971. Nearly 50 percent of these graduates now are employed in top administrative positions with the Indian Health Service, tribal hospitals and clinics, health programs serving Indian people, and government agencies, said Jane Tiger, associate director of the Graduate Program for American Indians.

The chapter, she noted, will help promote a "professional bond of fellow-

ship among Native American alumni and the college. The chapter also will consider establishing a scholarship or short-term loan program for Native American students who exhibit high academic, leadership and professional qualities.

Additionally, the chapter will provide input regarding curriculum development at the College of Public Health.

Tiger said chapter members will be role models for Native American students pursuing public health degrees. Having such a group could help in the mission to address the shortage of minority professionals in the public health field, she added.

For more information about the program, contact Tiger at (405) 271-2017.

Sacred Heart Quarterly

Spring, 1991

A Quarterly Publication Of The Sacred Heart Mission Historical Society

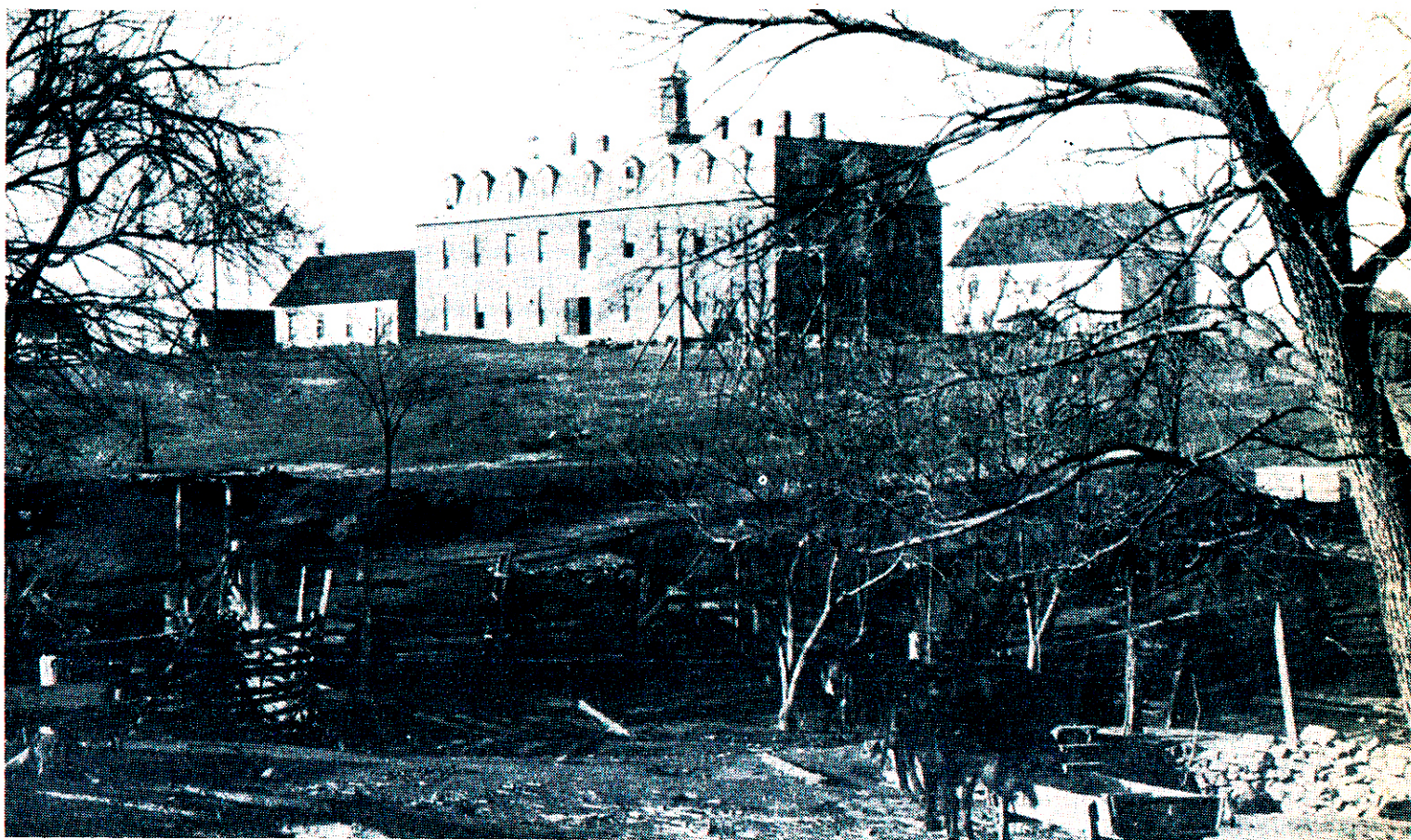
Vol. 4, No. 1

Calendar Of Events

- April 13 Clean Up
April 21 Sacred Heart
Spring Dinner
11:30 - 1:30
April 28 Pot Luck Dinner-Noon
Annual Membership &
Board Meeting 2:00
Election of 7 Board
Members
Election of Officers
Mission grounds
open 12-6 p.m.
July 21 Board Meeting 2:00

Tours Available On Request
Call 925-3105, 925-2171 or
925-2145

Editor: Kathy Lowry



The old monastery building of hand-made bricks

Monastery Now Only A Memory

This article was written in 1956 by Mayme Moore for the Shawnee News Star. The three-story monastery building was razed in 1957 since neither the state nor St. Gregory's had the funds to maintain the site.

When and if the state planning and resources board takes over old Sacred Heart mission, it will have for visitors a show-place of Oklahoma history in a new light.

True, its location, 35 miles southeast of Shawnee, neighbored an area whose Territorial chapter was wild and woolly as today's TV Old West. The James boys rode that way; so did Cole Younger and the Starr gang. And there's no doubt that "out-law cave," three miles west was that. Those six-foot holes near trader Jesse Chisholm's spring up the road were dug by gold hunters, spurred by bandit stories of old days.

But Sacred Heart, even today, neglected and vandalized, is something nobody would expect in this part of the country.

Old World elegance and pioneer sturdiness combine in its battered buildings. It's outdoor shrine, handcarved altar, bookshelves ceiling high, the little park with its Palestine thorny "wild lemon," tell its unique and fascinating story which simply was: "Outpost of religion and education."

Three buildings and a vegetable cellar still stand on the beautiful hillside overlooking three counties. There's the three-story, 50-room monastery, of faded pink brick, made of clay from the mission grounds. Its walls are chattered. Its cupola

wrecked, but its cupola still points proudly skyward.

There's the old bakery, of stone hewn from the mission quarry, with French arched stone window frames, twin-tower chimneys, hand-forged door latch. "Pax," the Benedictine motto is carved crudely over the door. The date is 1881.

Oldest is the three-story hewn log building—used for the cobbler shop, watch-repair shop and casket shop.

Sacred Heart's history, from the time of its founding by a frail, zealous French monk, Dom Isidore Robot, OSB, 31 years before statehood, is colorful and significant.

Hundreds of Oklahomans, of Pottawatomie and other Indian blood—and white—were schooled there, or at its successor, St. Gregory's college, Shawnee.

Among them were the late Father Gregory Gerrer, OSB, world-recognized as an artist and founder of St. Gregory's gallery. Another one was the state's only native to become a Catholic bishop, Most Rev. Stephen A. Leven of the San Antonio diocese.

The mission had the Indian Advocate, its own publication—printed in the bakery building, where only recently an old type case was found. Published from 1888 to 1910, it was a quarterly review, then a monthly magazine.

Well illustrated, it reported in good style the activities and histories of many Indian tribes, the Benedictines and a variety of subjects.

Benedictine hospitality ranged from the "no questions, no answers," horsemen and the U.S. marshals frequently just behind, to highest ranking churchmen who brought pagentry and feasting.

Addresses at the blessing of the first abbot, Right Rev. Thomas Duperon, OSB, were delivered in English, French, German, Greek, Latin, Spanish, Italian, Basque, Pottawatomie and Choctaw.

Sacred Heart college, which has an enrollment of 33 in 1895, was empowered in 1895 to confer degrees. A complete seminary course also was taught.

From the first, the Benedictine monks taught an Indian boys school; later the Sisters of Mercy came and for years taught at St. Mary's Academy for Girls, just south of the mission.

At its height funds were provided through government contracts with the various tribal agencies: Pottawatomie, Sac and Fox, Seminole, Osage.

By 1893, the Sac and Fox agent reported "elaborate buildings in good condition, improvements having cost about \$100,000," and scientific development of diversified farming, gardening and fruit growing.

Father Robot was a good man, tougher by his zeal and faith for survival in the wilderness than many of the bad men. Like them, he arrived in the Pottawatomie country by horseback.

Armed only with rosary and missal, for the 70-mile roadless journey from the Catholic outpost of Atoka, his companion

Greetings From Sacred Heart...

Tim Lowry

We come to you again with news of what has been happening at Sacred Heart Mission since our last newsletter. The 1990 year has been a good one financially for the Sacred Heart Mission Historical Society. Memberships and fund raising projects brought in the revenue needed to finance the current restoration and maintenance projects.

Projects currently underway are a new roof and windows for the bakery. Stabilization and repair of the foundation was completed last summer and is in good condition. The window frames had to be special made and are not completed. We have not found a contractor to replace the roof yet, several have been contacted but have not received any commitments as yet. We hope to complete the windows and roof before spring—weather permitting.

Electric poles have recently been acquired to stabilize the 2 story log cabin but have not been put in place yet. The dismantling of the carriage house has been discontinued until most of the work on the bakery and log cabin can be completed. Other projects which

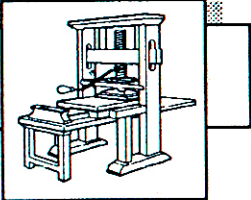
Please turn to page 4

To whom it may be of concern:

Sister Mary Anthony Ast's baptismal and confirmation - are not with our records. No temporary vows were made at the time Sister Mary Anthony Ast. made her profession only perpetual vows were pronounced at the time of profession. Most likely Sister Mary Anthony pronounced her vows at Krebs, OK. This information was added by our archivist Sister Mary Clement. Sister Mary Clement was in the Novitiate when she died in 1924, so she should have known her. In our record, has Elizabeth Ast. given for her nearest living relationship, address given, Yukon, Okla.

Sister Mary Theresa Mason often talked to me, Sister Mary Beatrice, while we lived in Canute, Okla. together. She spoke of her wonderful ability of making one feel very important and loved. She also spoke of her talents of leadership and all the other qualities that go with good

LETTERS TO THE QUARTERLY



Sincerely,
Kathryn (Scheidt) Carter
718 West Washington
Box 327, Tecumseh, OK 74873

Dear Kathy:

Upon reading the article about you and your work with the Sacred Heart Mission Historical Society published in the Seminole Producer in April of this year, I decided to write to you to see if you can help me find some information I need.

I'm wondering if there are any records of persons buried in Sacred Heart Cemetery in 1936 who might not have a headstone. I wrote to the Priest at Sacred Heart in 1985 but I never did get an answer.

My great grandparents were John Wesley Villines and Barbara Ellen Adair Villines. I located John W. Villines headstone at Sacred Heart because his grave has a headstone and it shows his date of death to be August 18, 1899. However, his widow lived until February 5, 1936 and we located a death certificate which says her funeral was handled by Ogee Brothers of Maud and she was buried at Sacred Heart. According to the publication cemetery inscriptions in Pottawatomie County at the public library there is no tombstone in Sacred Heart with her name on it. It seems strange to me that someone who died in 1899 has a headstone and someone who died in 1936 does not, but apparently that is the case.

My reason for asking if you are aware of any such records is wanting to know exactly which grave she is buried in. Also, hoping these records might have more information than the death certificate did.

Enclosed is a stamped addressed envelope for your use in replying. If you have such records, but it would be time consuming, I will be glad to meet you at your convenience and do the research myself. Thank you very much for any help you can give me.

I am interested in becoming a member of your historical society. What would my membership costs be?

Sincerely,
Doris Patton

Editor's Note: Sacred Heart Parish has a cemetery committee. We will try to research when time allows.

SACRED HEART MISSION
HISTORICAL SOCIETY
FINANCIAL REPORT
FOR THE FISCAL YEAR ENDED JUNE 30, 1990
INCOME STATEMENT

INCOME	
Memberships & Contributions	3,540.98
Lifetime Memberships	2,750.00
Reimburse Security Patrol	4,470.00
Turkey Shoot Income	302.00
Interest Income	335.57
TOTAL INCOME	11,398.55

EXPENSES	
Utilities Expense	157.63
Office Supplies Expense	155.23
Postage Expense	126.06
Quarterly Paper Expense	700.00
Seminars & Workshops	225.00
Dinner Supplies (Annual & Clean Up)	240.00
Fuel Expense	35.36
Security Patrol Expense	106.00
Memberships & Dues (OHS, etc.)	15.00
Mission Repair Supplies	99.21
Loghouse Repair (1 story)	600.00
New Entrance Gate	209.36
Equipment Repair & Supplies	76.16
Dirt Work	225.00
TOTAL EXPENSES	3,024.23
NET INCOME	8,374.32

BALANCE SHEET

ASSETS	
Current Assets:	
Checking Account	5,370.10
Savings Account	3,244.87
Certificate of Deposit	2,100.00
Total Current Assets	10,714.97
Property, Plant & Equipment	
Trailer House	500.00
Furniture & Fixtures	578.96
Tractor & Brush Hog	1,200.00
Security Patrol Radios	3,065.33
Total Fixed Assets	5,344.29
Total Assets	16,059.26
LIABILITIES & CAPITAL	
Current Liabilities	
Notes Payable	2,000.00
Total Current Liabilities	2,000.00
Capital	
Retained Earnings	14,059.26
Total Capital	14,059.26
Total Liabilities & Capital	16,059.26

STATEMENT OF CAPITAL

Capital, July 1, 1989	5,684.94
Add Net Income for the Year	8,374.32
Capital, June 30, 1990	14,059.26

Lifetime	21
Patron	34
Family	66
Senior Citizen	127
Religious	4
Student	3
Individual	106
Total Memberships as of June 30, 1990	362

leaders. Sister Mary Clement and I found some interesting information in her possession to help us keep good records of the Sisters. From this we knew that she kept very good records even though she was not the archivist. Sister Mary Anthony lived a short time in her apostatic labor which was only 22 years. She was only 34 years old when she died but she was beloved by all that knew her. Any relative could be very proud to have her as a dear relative.

Sister Mary Anthony was in Ardmore St. Agnes Indian School when I lived there as a child. She also was stationed at St. Joseph school Okla. City. I think most of her time was taking care of the children at the orphanage. Closed soon after her death. Sister Mary Pauline remembers her as a very nice person, tall and thin, with a sweet smile.

God bless you always,
Sister Mary Beatrice Bergman, RSM
archivist

The Ast family requested some records of Sister Mary Anthony Ast. The following is the reply that I received. This reply is very interesting for me because the Sacred Heart Sisters were the first Sisters to teach the Pottawatomie Indians in Kansas before they moved to the Indian Territory.

Sister M. Beatrice Bergman
P.S. I would also like a copy of this back.

Sister Mary Beatrice Bergman, RSM,
Thank you so very much for sending the information about my cousin Sister Mary Anthony Ast. She died before I was born, but I heard so many nice things about her all my life.

I published a history of the SCHEIDT family (maternal ancestry of Sr. Mary Anthony) in 1973 and am now preparing a revised edition. Your letter made me realize that I do not have the confirmation records of all the AST children from Loretto, Tennessee! I was grateful for your encouragement about searching family history, too — we were fortunate to find a Scheidt cousin still living in Altheim, Germany and one in Paris, both of whom are genealogists. But there are still many things I wish to find about our family.

And thank you, too, for sending the Sacred Heart publications. This is one of the most inspiring places in our county.

I was chairman of the genealogy committee which copied inscriptions at the parish cemetery and in the Pottawatomie graveyard there in the early 1980s. These were published in POTTAWATOMIE CEMETERY INSCRIPTIONS, Volume II — Father Joe Murphy bought a copy and I remember how happy he was to have these records. My husband and I enrolled in Father Joe's classes in Pottawatomie history at St. Gregory's and have nearly all his books. He is sorely missed in this county.

Sister, I know you are blessed, but may I add mine for you, because of the things you do to help others.

BOARD OF DIRECTORS

1 Year Term (Expires 1991)	3 Year Term (Expires 1993)
Rev. Ben Zoeller	Dr. Carl Notaro
Billy Lehman	Tim Lowry
Jean Lareau Miller	Beverly Hodges
Dan Khoury	Gene Niles
Frank Rhodd	Dug Higdon
Joe Semtner	Thelma Bateman
Joe Todd	Norma DeLonais
2 Year Term (Expires 1992)	
Br. Justin Jones	
Sr. Beatrice Bergman	
Anna Mae Lehman	
Br. Benedict McCaffree	
Attorney General Robert Henry	
Hilton Melot	
Abbot Charles Massoth	

OFFICERS

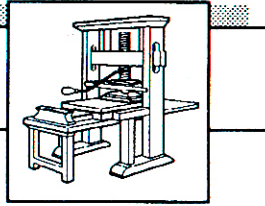
(2 Year Term Expires April 1991)

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LETTERS TO THE QUARTERLY



Membership committee:

Thanks for the issues of The Sacred Heart Quarterly I enjoy them and it appears The Historical Soc. is doing a great

I have been receiving the issues under the name of Mary Bishop. My deceased husband's name was Bishop but my married name is now Ray. My name was ever Mary but my father, Dan Akerman used to call me anything else. Laura Crow and Marie Lehman took me to be baptized and named me after them. Confusing to? Me too! At any rate I don't need 2 issues.

Laura Marie Ray

Enclosed is a check for membership. Editor's note: Thank you for the information, we will correct our records.

President,

Greetings through Christ and Mary.

I'm enclosing \$10 in cash in payment of my subscription to Sacred Heart Quarterly and application and payment to Sister Mary Agnes Ackerman, ASB.

I have paid my dues several years already — I enjoy reading the Quarterly — Sister Agnes, were born in, Sacred Heart Love The History as told.

Please send Sister Agnes a copy of Spring and Summer 1990 Vol. 3 No. 1 — Thank you very much.

It has so much of interest in it. I desire to have it. Thank you.

I left Sacred Heart in 1926 to enter the

convent — Sister Agnes, a friend of mine left several years later — She became a Benedictine Sister and a Franciscan Sister in Maryville, Mo.

May the dear Lord continue to bless your endeavors, and all who help you.

Sincerely in Christ,

Sister M. Benigna Semtner, F.S.M.
Editor:

I attended St. Mary's Academy for five years and graduated in 1937.

Cecelia (Wegner) Fisher
S.H.H.S.

Dear Sir,

I am enclosing a check for my membership to Sacred Heart Historical Society.

I was born July 11, 1905 at Buckhead, O.T. between Wanette and Lexington, OK.

My father Henry A. Myers and my sister Rose Mary Myers and my grandmother Ellen Peltier Myers are all buried at Sacred heart.

I am at last proud to be a part of your organization.

Thank you,

John Anthony Myers
119 Gaane

Oak Ridge, Ten. 37830

P.S. I've been a resident here for 47 years.

Tim Lowry:

Have been reading the Sacred Heart Mission articles in the HOW-NI-KAN, and enjoying them, they bring back memories of hearing my mother, "Alice Victoria

Tinney, talk of her and siblings living at Sacred Heart around 1916, or later.

Would like info., copies of enrollment any such things you may be able to provide. Mom's birthdate, Aug. 13, 1905. A sister Carrie Dec. 19, 1906, a brother Jasper Columbus, July 22, 1910. Parents were Newton and Cora Tinney. I don't believe they were there very long. They lived close to Wanette. My grandpa Tinney (Newton Tinney) had been committed to Norman State Hospital. I grew up listening to Mom (Alice) speak of these things and of Sacred Heart. I'm sorry I did not keep more notes.

However we are working on our family History now and any info. will be helpful. In fact I'd like copies. I don't know if pictures were made or not.

Also my mother told me that one of the nun's compared, in some manner, her with her mother, so I know Cora Scully went there also — So would you check these things and for me please. Am also trying to find my grandmother Cora's mother Carrie "Melot" Scully birthdate.

Forgive me for burdening you so much.

Mae Britain
2300 W. Morton Sp. 8
Porterville, CA 93257

Am sending \$20 check to help.

Sacred Heart Mission

Dear Members:

We welcome your letters and encourage you to continue to write down your family history. As time allows, we will try to answer your letters and assist you in tracing your genealogy. However, the Historical Society consists of only a few volunteer workers and at this time, we feel that the first priority of the Historical Society is to the restoration and maintenance of the site. The publication of the newsletter is our second priority which aids us in building our membership.

Eventually, we hope to have at least 2 part time paid employees. With your continued support, we can continue to grow and accomplish our goals.



Class Tours Sacred Heart Mission

Gena O'Neal's fifth Grade Class from Cross Timbers School, Tecumseh, OK.

Kathy Lowery & Sharon Semptner, thanks for giving us a tour of the place. I really and truthfully got a lot out of it. At first I thought Sacred Heart was just some history stuff, but it's really not. I'm really glad you took time to tour us around. Well, I better get going I've got more letters to write.

Sincerely,
Jody Lack

S. If you are wondering what I look like I'm the blue eyed, blond headed, and I carried a blue camera case.

Kathy, I had a great time at Sacred Heart. I wish I could come there again. I love your history and all those old old buildings. I wish I could have gotten more time to see the buildings.

Your friend,
Ty Madden

Dear Kathy,

You were great! Thank you for taking out time for our class. I liked it very much! It was the first time I had ever been there. Thank you very much.

Sincerely,
Tabatha Crow

Dear Kathy Lowery,

Thank you for taking the time to talk to us about Sacred Heart, I hope I get to go back soon.

Sincerely,
Christy Wade

Dear Kathy Lowery and Sharon Semptner

I enjoyed you touring us through Sacred heart.

Sincerely,
Kim

Dear Kathy Lowery,

Thank you for giving us a tour of Sacred Heart. I really liked the tour and the News papers they help me. That helped me so much in my history I don't know how I could thank you. One of my uncles was buried in the cemetery in front of the church. His name was Christopher Green. The church really impressed me a lot and the sacorery. I didn't know they thought of something like a two story building. I really appreciate you spending your time to give us a tour.

Cencery,
Eric Darrell Huff
Please write back
Rt. 1 Mcomb Okla.
74852 phone 598-5616



NOTE:

We encourage teachers to bring their classes to tour the mission site. If we can educate our children about our local history, perhaps we can teach them the importance of preserving and protecting our historical landmarks.

Monastery... continued from page 1

was a lay brother, Dominic Lambert.

They had come from New Orleans after surviving a yellow fever epidemic.

Black-bearded, a little tubercular, Father Robot had been a military chaplain in the Franco-Prussian war. He was trained from youth in the French monastery Pier qui Vire, with severest of monastic tradition.

(A lasting reminder is seen today in the small, empty boxes in the old building, labeled "Pierre qui Vire salve.")

Volunteering as a missionary to North America, in Louisiana he had developed his one magnificent obsession: spiritual service to the Indians.

The Pottawatomies, energetic, devout, whose faith has been fostered by the Jesuits at their old home near St. Mary's, Kan., warmly welcomed the Benedictines. They too had French blood, dating to Great Lakes area ancestors; names like Bourbonnais, Millot, Lazelle, Gourien, Yosette, Wilmet, ...

They gave Father Robot a square mile of land to build a church and school and they gave their hands for labor.

Despite their gratitude and faith, pioneering Sacred Heart was a struggle.

With a hastily-erected 15 by 14 log cabin as the first "monastery," Father Robot's newly arrived tenderfoot community of eight French monks slept that first freezing winter in tents and wagon beds.

From the outset, they observed the Pierre qui Vire monastic routine: up at 3 a.m., for devotions, 6:30 breakfast of bread and coffee; work until lunch of soup and vegetables; more work, more prayers until supper—rice and three prunes!

Provisions and lumber had to be hauled from Atoka.

Mail came four times a month, if the creeks weren't too high.

There was an endless struggle for funds; bare subsistence from Father Robot's superiors—the Benedictines must be self-supporting—and probably the greatest help from a New York publisher, James McMaster.

Interested in this work of "civilizing the barbarians," he raised \$5,400 by his editorials, forwarding it in 1878.

As first prefect apostolic of Indian Territory, Father Robot served an area of 69,000 square miles. By horseback or wagon, he traveled to the Osage country, southwest to Erin Springs, Rush Springs and old Fort Sill.

He sent his monks to Anadarko to serve the Plains tribes.

After a report trip to the plenary council at Baltimore and official visit to Pope Leo XIII—when he resigned—he died in Dallas Feb. 15, 1887. He was only 50.

His grave, with those of the other pioneers and the early day Sisters, is in the little mission cemetery, shaded by a huge tree.

Father Ignatius Jean, O.S.B., succeeded him, and was founder of the Advocate. He served as prefect apostolic until 1890.

Father Thomas Duperon, O.S.B., first abbot, when the mission was erected to an abbey in 1896, followed. He died in 1897, enroute to his native Paris for a rest.

Second abbot was Father Felix DeGrasse, O.S.B., tireless missionary and descendant of the DeGrasse whose French naval forces had struck a blow for the American Revolution.

At its height, Sacred Heart's major catastrophe occurred. A fire Jan. 15, 1901 destroyed the schools, monastery, and academy.

Although the monastery, school and girls' school were promptly rebuilt, it never actually recovered.

Shawnee business men soon afterward donated land a new school, nearer the railroad—finally finished in 1919. As Shawnee grew, the Sacred Heart area became more isolated and in 1929 the abbey was transferred to St. Gregory with the late Rt. Rev. Mark Braun as abbot.

The monastery was left to the care of a few older monks growing ever fewer. They tended the park and cemetery and lived in the lonely old building.

Farms of the mission were turned into a stock farm but needed by steadily growing St. Gregory's.

Finally, in the summer of 1955, Father Eloi Justoun, O.S.B., alarmed by continued visits of vandals, moved to St. Gregory's new monastery.

Untended except for the care of young Father Timothy Maloney, OSB, priest of the 65-family Sacred Heart parish, the grounds attract picnicking parties but are otherwise lonely.

The Order of St. Benedict through Right Rev. Philip Berning, O.S.B., St. Gregory's abbot, offered the monastery buildings and site to the State Historical Society on assurance it would be preserved. The society has no funds.

Now the state planning and resources board has it on its list for consideration as an historic site and recreation site.

The decision may come any day. By 1957—perhaps—the legislature will be asked to appropriate funds.

The Benedictines, with heavy financial responsibilities for St. Gregory's and their California foundations, have neither man-power nor finances to maintain it.

If the state fails, Sacred Heart will be razed and become simply a memory.

Greetings... continued from page 1

require less manpower than are in the works is the replacement of the gates to both the Benedictine and the Sisters of Mercy cemeteries. We are also having the broken cement grave markers in the Benedictine cemetery replaced with new ones. These markers are made from cement and in the shape of a cross. The C.V.E.T. Class at Konawa High School made a form from a broken grave marker and are making the markers that need to be replaced. Two have already been completed, when we have four made we will replace the broken ones in the Benedictine cemetery.

Other projects waiting primarily on cooperation from the weather and scheduling are the water well, and fence around the Potawatomi cemetery. The water has been tested, is of very good quality and the water pump equipment has been purchased. The cemetery has been surveyed and the fence right of way has been cleared. The Citizen Band Potawatomi Tribe and Jim Hodges have donated some used chain link fence material to go around the cemetery. We will erect the front fence along the road first so we will have a gate access to the cemetery and then the remaining fence will be erected.

We did not make it through the Halloween season unscathed. The night before Halloween, four individuals in a pickup truck deliberately ran into the new gate entrance to the mission grounds causing considerable damage. Fortunately, our security patrol was on duty. The individuals were arrested and spent the night in the county jail. We are currently working with the Pottawatomie County Sheriff's Department and the District Attorney's Office to gain full restitution for damages.

The new office for the Sacred Heart Mission Historical

Society has been completed and we should be moved in by the time the newsletter reaches you. As we had told you before, we have been working in our homes and in the classrooms at the church hall. Hopefully, the new office will give us a central place to work and aid us in organizing our activities. As our membership has grown over the past 4 years so has the paperwork. We apologize for any oversights on our part such as your name missing from the membership list, unanswered letters, etc. All of our volunteer workers have full time jobs and other commitments and it makes it difficult at times to get everything done in a timely manner. We regret that one of our ladies, Jeanie Lehman, who has been a real asset to our organization, has resigned due to other obligations. Her contributions to the Historical Society have been greatly appreciated by all and she will be missed.

The students from St. Gregory's came one Saturday with Br. Benedict and cleaned the right of way for the Potawatomi cemetery fence. The men from St. Patrick's parish came another Saturday and worked on the mission grounds and in the cemeteries. We have accumulated several large brush piles and are waiting on the right weather conditions to burn them. If any other groups are interested in coming for a day, please let us know. We always have something to do!

The Sacred Heart Road has been completed and is really an improvement for Sacred Heart. Haskell Lemon Construction Company did an excellent job on the road and we are grateful to them for their efforts. They donated the waste material from their asphalt plant and the county repaved the road by the

church and down to the mission gate. No more pot hole Sacred Heart road! Come and check it out at our Annual Membership Meeting on April 28. We will have a pot dinner beginning at 12:00 p.m. in the parish hall and you can see the mission grounds following the dinner. The meeting begins at 2 p.m. with an election of officers and 7 board members during the meeting. Try to make it if you can.

Tim L

A "Greetings" Extra

The events of the middle east have overshadowed our lives and thoughts the last few months. We should show the returning home our gratitude for their commitment in defending the principles for which our great country was founded many have died protecting.

The principles and commitments are some of the same for which Sacred Heart Mission was founded. As our troops went to the Middle East to free the Kuwait people from ruthless oppression, the Benedictine monks and the Sisters of Mercy came to the wilderness to free the Indians from oppressive poverty and lack of education. We must not forget all of the unselfish people who have given so much. Remember the our hearts and in our prayers. We have had the privilege witnessing history in the making.

I call to you to write down how the events of the day affected you and your family. Take the time to talk to the members of your family and document what they have to ask them to reminisce about their memories of other wars about their childhood memories. Do it today. We are the keepers of memories which are not in the history books and responsible for their preservation.

Tim L

Membership Application - Sacred Heart Historical Society

Return To Sacred Heart Mission, P.O. Box 122, Konawa, OK 74849

Check Membership Desired

____ Students\$5 per year

____ Sr. Citizens ..\$5 per year

____ Individual.....\$10 per year

____ Family\$25 per year

____ Business\$50 per year

____ Life\$250

NAME: _____

ADDRESS: _____

CITY, STATE, ZIP: _____

TELEPHONE: _____

NAMES OF FAMILY MEMBERS (For Family Membership): _____

I pledge to support the Sacred Heart Mission Historical Society in their efforts to preserve, restore, maintain and care for the Sacred Heart Mission grounds. I have enclosed \$ _____ for my annual membership.

Signature _____

NATIONAL NEWS

Campaign recruits charter members for first national Native American museum

More than 200,000 Americans will receive a letter asking if they will release their forces capable of changing the world around them. The letter reminds its readers that many Native American tribes believe that humans, animals and nature are intertwined with the spirit world. The letter goes on to ask the readers will believe in that kind of power long enough to learn about, join as members of and contribute to the newest museum in the Smithsonian family — the National Museum of the American Indian.

The membership recruitment package includes a national membership campaign in which Americans are asked to become charter members of the first national museum dedicated to the history and culture of Native Americans. This membership campaign also introduces the museum campaign logo. It was designed by Larry Desjarlais, a North Dakota Chippewa who is a faculty member at the Institute of American Indian Studies in Santa Fe, N.M. The logo, the artist says, "represents Native Americans as a spiritually balanced people. A sunlike symbol, representing a headdress, is placed solidly upon Mother Earth, emphasizing the link between the two. The

symbol reflects the sun's significance to many tribes."

The director of the National Museum of the American Indian, W. Richard West Jr. (a member of the Cheyenne-Arapaho Tribes of Oklahoma), noted that the museum's fund-raising campaign will emphasize several broadly based efforts such as the membership drive. "We are pursuing our funding needs with a different approach," he said. "This museum must belong to all Americans and we hope that they will participate in its development."

Charter membership in the museum is being offered for a contribution of \$20 which entitles the members to a free subscription to *Native Peoples*, a full-color quarterly magazine dedicated to the sensitive portrayal of the arts and lifestyles of Native Americans. The magazine, now the official publication of the National Museum of the American Indian, is published in Phoenix, Arizona. In addition, charter members receive a members-only discount in Smithsonian museum shops and the mail-order catalog; free admission to the museum at 155th Street and Broadway in New York; and invitations to join Smithsonian study

tours.

Current Smithsonian Associates may enroll as charter members at an annual cost of \$18, with the same benefits described above. A contribution of \$35 automatically brings the member an additional publication—*Smithsonian Runner*, a bimonthly insiders' newsletter on Native American projects and activities at the Smithsonian.

The membership drive is the first phase in the museum's fund-raising campaign, which must secure from private sources one-third of the construction costs of the Washington, D.C., Mall museum. Last fall, actor/director Kevin Costner attended the

work premiere of "Dances With Wolves" (winner of seven Oscars at the 63rd annual Academy Awards ceremony), which was shown as a benefit for the institutions new museum and the Smithsonian Resident Associate Program (the Washington, D.C., area membership program for the institution).

Though in its earliest states, the museum's fund-raising campaign has received more than 1,500 individual contributions as a result of an announcement which appeared in four newspapers on Jan. 7, 1991. In the 11 weeks since then, gifts have been received every day, with the average gift totaling more than \$38.

Synar introduces legislation to change IIM laws

Congressman Mike Synar (D-OK) has introduced legislation which would require the Federal government to invest and pay interest on individual accounts at the Bureau of Indian Affairs Trust Fund.

The Native American Trust Fund Equity Act of 1991, if approved, would overturn yesterday's Comptroller General's ruling that the law governing the investment of Individual Indian Monies (IIM) does not require the payment of interest on IIM accounts and that the BIA is not liable to IIM account holders for loss of interest, even that resulting from the Bureau's failure to manage IIM investments properly.

"This decision could not have come at a worse time for the Indian Trust Funds. It is a major setback in efforts to correct years of mismanagement and abuse at the BIA. Passage of this legislation would correct a grave injustice being imposed upon 300,000 Native Americans," Synar stated.

The Comptroller General's decision was issued in response to a request by the Acting Deputy Commissioner of Indian Affairs requesting an advance determination on the propriety of paying IIM account holders interest income that would have accrued but did not because

of the Bureau's management of those accounts.

"The U.S. Government cannot sweep the mismanagement issue under the rug by issuing administrative rulings. The fact is the Interior Department has mismanaged the Trust Fund since Andrew Jackson was president and completely disregarded its fiduciary responsibility to Native Americans," Synar continued.

"The Comptroller General's decision turns on the wording of the applicable U.S. law, which authorizes the Secretary to invest IIM monies but does not require him to do so. Clearly, the BIA should be required to invest those funds and make them as productive as possible for the beneficiaries," Synar stated.

"The native American Trust Fund Equity Act would ensure that the Federal government lives up to its agreements," the Oklahoma Democrat continued.

The Indian Trust Fund accounts now total about \$2 billion, containing funds belonging to approximately 300,000 individuals and 254 separate Indian Tribes. The funds are derived from sources including judgement awards; oil and gas royalty income; land leases; timber stumpage; and investment income.



SMITHSONIAN NEWS

National Museum of the American Indian

New policy respects wishes of the Indian people

A new policy on repatriation of Native American human remains and cultural materials was adopted by the board of trustees of the National Museum of the American Indian on March 4.

The policy commits the museum to the disposition, in accordance with the wishes of culturally based Native Americans, of Native American human remains of known individuals or individuals who can be identified by tribal or cultural affiliation with contemporary Native people; funerary objects; communally owned Native property; ceremonial and religious objects; and objects transferred to or acquired by the museum illegally or under circumstances that render the museum's claim to them invalid.

"This policy intends to respect the wishes of the Indian people," West said. "It respects faith with the Indian community in the way we promised when the museum was formed by sharing the collections of the National Museum of the American Indian with the descendants of those who made the objects that are held in trust. The goals of this policy are to support the continuation of ceremonial and ritual among Native Americans, to support Native Americans who wish to study their traditions, and to forge a consensus between the museum and Native American communities."

"The underlying principle of the policy, West said, "is respect for the wishes of the Native American people."

The policy goes into effect immediately. All repatriation decisions will be made by the museum's board of trustees on advice of the collections committee. Members of the collection committee are: Chairman Vine Deloria Jr. (Standing Rock Sioux), Susan Brown Harjo (Cheyenne/Creek), Norbert Hill (Oneida), Fred Hoxie, Jennie Joe (vajo), Clara Sue Kidwell (Chippewa/Choctaw), Curt Muser, Allen V. Pinkham (z Perce), Harold D. Salway (Oglala Sioux), David Hurst Thomas, Arturo Warman (the Smithsonian's Tom Freudenheim. Museum Deputy Director Dave Warren (ta Clara Pueblo) serves as staff to the committee.

Disputes over claims will be referred to a special review committee established on a case-by-case basis by the board of trustees. The committee's recommendations will be referred to the board, which has sole authority, subject to the general policies of the Smithsonian's governing body, the board of regents, to lend, exchange, sell or otherwise dispose of any part of the museum's collections.

To implement the policy, the museum will prepare an inventory of religious and ceremonial objects, funerary items and all other cultural materials covered by the policy. The policy spells out details of the inventory process which will rely on the available scientific and historical information to identify the origins of human remains, funerary objects and other objects covered by the policy. The museum will make the inventories to all affected American Indian tribes and Hawaiian Native organizations at the earliest opportunity.

The policy has five sections. Native American people who wish to receive a copy of the policy may write to Director, National Museum of the American Indian, Smithsonian Institution, Washington, D.C. 20560.

Festival planned at Fulton County

The 16th annual Trail of Courage Living History Festival is set for Sept. 21-22 at Rochester, Indiana, on Fulton County Historical Society grounds on the north side of Tippecanoe River four miles north of Rochester on New U.S. 31.

The famous Round Barn and the Fulton County Museum are at the north end of the grounds. The festival will feature historic encampments of the French & Indian War, Voyageurs, Revolutionary War, Western Fur Trade, Plains Indian tipis and Woodland Indian wigwams. Also planned are muzzle loading shooting and tomahawk throwing contests, canoe landing and fur trade skit, canoe rides and storytelling.

A Chippeway Village will portray life in frontier Northern Indiana of 1830's, including 35 barn-board booths for pioneer and Indian crafts, general store, post office, and a school of 1832. Foods will be cooked over wood fires, including buffalo burgers, ham & beans, stew, chicken & noodles, barbecue, apple dumplings, apple butter, Indian fry bread and more. Traditional crafts such as barrel making, candle dipping, pewter casting,

blacksmithing and ceramic pre-1840 Christmas ornaments will be demonstrated.

Programs on stages in Chippeway Village and the hillside amphitheater will be funded in part by the Indiana Arts Commission and will include period music and dance, a frontier fashion show, historic skits and Indian lore. A Potawatomi Memorial Village sponsored by the Indian Awareness Center will include traditional Woodland Indian crafts, weaving, basketry, tanning of hides, and a Potawatomi family honored in memory of 1838 Trail of Death.

A free shuttle will operate from a free parking lot. It will be open 10 a.m. to 5 p.m. Admission will be \$4 for adults, and \$1 for children (free under 6). Contact Fulton County Historical Society, R. 3, Box 89, Rochester, IN 46975, phone 219-223-4436 for more information. The museum is open Monday-Saturday 9 to 5, and will be open Sunday for the festival.

Rochester, Indiana, is located 50 miles south of Notre Dame, about half way between South Bend and Kokomo. It is 120 miles southeast of Chicago and 100 miles north of Indianapolis.

ST. MARYS

By Father Maurice Gailland

Diary Of The Potawatomie Mission Of St. Marys On The Lake

1871

January 1:

The Indian youths of the Potawatomie tribe who became citizens lose the privilege of attending our schools without paying money.¹¹⁵

January 3:

In St. Marys the citizens gave their vote for building another railway which would come from the north and head towards the south.¹¹⁶

January 4:

The excommunication against Victor Emmanuel, the King, is published.¹¹⁷

January 5:

Father Gailland begins his retreat.

January 13:

One of the students, John Baptist by name, the son of Chemaka and Josepha Nipauri, died suddenly. He was educated by Abraham Burnett,¹¹⁸ There was a heavy snowfall. The weather is very cold.

January 16:

Father Rimmole began his retreat.

January 17:

Father Sweere began his retreat.

January 24:

A letter has been written to Reverend Father Provincial concerning the opening of a new mission in Oklahoma. It is the same territory to which the Indians are about to migrate. Each one will receive 418 acres in this region; and each one individually is willing to set aside 18 acres for the mission. And since there are 1500 who are going to migrate into the whole region, the number of acres we should have would be 27,000.¹¹⁹

January 25:

Father Gailland went to Topeka for the examinations of the seminarians. The Reverend Bishop J. Miegé visited the mission. Father Kuppens went to Leavenworth.

February 2:

Mass at eight o'clock, during which we blessed the candles. There was a sermon.

February 4:

Father Kuppens returned from Leavenworth; the mission at Silver Lake is taken up again.

February 6:

Three new boarders arrived. A consultation was held about a means of heating the new building. It was decided to do it by steam. Then they discussed the planting of trees in the college yard. At this time we have begun to prepare for Confirmation in the various places where the ceremony will be held at the beginning of Lent.¹²⁰ We wrote a letter at this time to Reverend Father Provincial about establishing a mission in the southern part of Oklahoma for the Potawatomes who are about to migrate thither.¹²¹

February 12:

A man by the name of Sanders froze to death near St. Marys. The way by which he should have returned home was made impassable on account of huge snow drifts. At this time we are preparing the boys and girls for Confirmation and Holy Communion. One of the Fathers daily makes an excursion to the various places for this purpose.

February 17:

A student, Taylor, is dismissed from the school—from Kansas City, Mo.¹²²

February 22:

Washington's birthday. Our students had a public exhibit for the people from the Academy, and merited not a little praise.¹²³

February 23:

Mr. Edward McNieve and Mr. Downing began their triduum in our house.¹²⁴

The Irish have requested that on St. Patrick's day we should have a solemn High Mass and festivity, which Father Superior of the house gladly approved.¹²⁵

March 10:

We began a novena in honor of St. Joseph for the good of the mission.

March 17:

St. Patrick's Day. There was a solemn High Mass and a sermon. There was an Irish parade.

March 19:

The Feast of St. Joseph. There was a solemn High Mass sung by the Bishop. Only the Bishop preached. He confirmed 127.¹²⁶

March 21:

Father Fogerty, the pastor of Junction City, began his retreat.

March 27:

The triduum for the students is begun under the direction of Father Kuppens.

April 2:

An adult, Joseph Wakesa, is baptised. In a wonderful way is he converted to the faith.¹²⁷

April 5:

The house and stable of Mr. Monroe burned down. Reverend Father Peter Van der Bergh arrived.¹²⁸ The heat is intense. We are advised that the children of the Indians have the right for schooling for another three months.¹²⁹

April 8:

Father Kuppens went to St. Louis; he intends to go with Father Demrester to establish a new mission among the Indians in Dakota.¹³⁰

April 13:

The triduum for the girls began today.

April 30:

At seven-thirty P.M. devotions for the month of Mary were held.

May 2:

Father Fitzgerald began his retreat.¹³¹

May 8:

Father Aloysius Laigneil arrived and intends to make a retreat.¹³²

May 16:

Reverend Father Provincial and Father De Smet arrived.

May 17:

Reverend Father Provincial and Father De Smet went to the Osage Mission.

May 20:

Mitchebi, wife of Ochkenwoo, is taken away by a sudden death.¹³³

May 21:

They began the triduum for the renovation of vows.

May 28:

\$33.75 has been collected for the scholasticate of the Society.

May 31:

We had Solemn Benediction preceded by an act of consecration to the Blessed Virgin Mary. During the month an instruction was given on practical matters.

June 13:

The Madames of the Sacred Heart began their triduum preparatory for the renovation of vows.

June 14:

We began a triduum in the church in honor of the Sacred Heart. At seven-thirty P.M. there was an instruction with benediction.

June 16:

The end of the triduum. We made a solemn act of consecration and reparation.

June 17:

A Mass was celebrated today for his Holiness, Pope Pius IX, that he will see the years of Peter.¹³⁴

June 30:

The students conducted a public exhibit, to the immense satisfaction of the many who were present. There was as a distribution of prizes. Bishop Fink and many priests were present. The scholastic Riehl gave the address.¹³⁵

July 5:

Father Corbett and Father Cunningham arrived. We have begun a novena to drive out the grasshoppers, that are destroying the grain.

July 7:

Likewise we are making a novena to St. Joseph that we may be exempt from taxation.

July 18:

A terrible storm during the night tore off roof of the college that had not been finished yet, and demolished homes in the town of St. Marys.¹³⁶

July 23:

Many of the community began an eight-day retreat in common.

July 30:

Reverend Father Butler, a secular priest, preached. On the same day he conducted a discussion about the modern Irish poets at the convent of the Madames of the Sacred Heart.

August 1:

By a majority of votes it was decided that a bridge should be built over the Kansas river at St. Marys. Reverend Father Thomas O'Neil is announced as the new Provincial.¹³⁷

August 2:

Father Patrick Ward visited the villages in the upper part of the state of Missouri.¹³⁸

August 3:

Brother Patrick Murphy, the prefect, went to the State of Colorado to visit our students, and others, and if the occasion offers, to exhort them to come to our school. Brother James Kohoe went to Kansas City in order to buy various tools.

August 5:

Reverend Father Higgins arrived and will give the Exercises of St. Ignatius in the convent of the Madames of the Sacred Heart of Jesus.¹³⁹

August 9:

Some secular priests arrived; Father Pavre, the professor of theology in the Episcopal College, Father Fitzgerald from Black Vermillion, Father Fogerty from Junction City, Father Scholl from Salomone, with two seminarians, Harrigan and Moullier.¹⁴⁰

August 15:

Reverend Father Ponziglione arrived from the Osage Mission. He preached today in the church.¹⁴¹

August 16:

Reverend Bishop Miegé with Reverend

Father Ward arrived. By the end of this month 30 cattle have been sold, each for \$70.00. It was decided in a meeting that the bridge should be constructed and that the railroad through the region from north to south should be begun.¹⁴²

September 1:

The new provincial, Reverend Thomas O'Neil, arrived, accompanied by Father Cooseman.

September 11:

Forty-five boarders arrived.

September 15:

Sixty boarders are here now.

September 23:

Father William Schmidt arrived from Milwaukee.¹⁴³ There are sixty-one boarders. The Madames of the Sacred Heart have twenty-one boarders. An Altar Society was begun in the church.¹⁴⁴

September 26:

Father A. Sweere left for Milwaukee.

October 6:

Brother Leo Sinner arrived.¹⁴⁵

October 9:

Three new boarders arrived. Father Kuhls arrived and will make a retreat.¹⁴⁶

October 10:

Father Van der Bergh took his first vows.¹⁴⁷ This week Fathers Scholl, Fogerty and Fitzgerald, secular priests, visited.

October 14:

Bishop J. B. Miegé suddenly and secretly set out for California from where he intends to go to Europe.¹⁴⁸

October 24:

Judge Morton has not as yet given a decision concerning the exemption from taxes.

October 28:

Father Schmidt went to Wyandotte to give a triduum.

November 18:

Reverend Father O'Neil, the provincial, arrived. We have ninety boarders and thirty day students.

November 24:

It was decided by Reverend Father O'Neil that a church should be built at Marys, a large brick church. It should be finished in a space of three years.¹⁴⁹

November 27:

Reverend Father Provincial and the superior of the house left.

November 29:

Mr. Fitzgerald arrived from Florissant.¹⁵⁰

December 5:

The triduum preparatory to the renovation of vows has begun.

December 11:

Reverend Father Ward returned from St. Louis. There is great opposition to college amongst ours at the University of St. Louis.¹⁵¹

December 15:

Today Brothers James Kahoe, Joseph Kontrup, Goodwin, Phelan, from Leavenworth, began their retreat under the direction of Father Schmidt.¹⁵² The Father Consultors of the Province wish our college to be called an Academy.

December 28:

Patrick Murphy, a scholastic, arrived here today.¹⁵³ He will teach. The Consultors of the Province decreed that our institution is not a college but must be called an Academy.¹⁵⁴

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115 Dr. Luther Palmer is speaking of the evils present in the Indians becoming citizens said: "I have conceived it to be my duty to restrain such persons, as far as possible, from taking any of the steps necessary for becoming citizens." Report of the Commission of Indian Affairs—1866, p. 264. Cf. Garraghan, *op. cit.*, III, 59.

116 This resolution did not go into effect, at least, not for some years. In a letter to Rev. W. H. Hill, S. J., in 1866, Father Gailland says: "This year the Pacific Railroad came through St. Mary's." Gailland to Hill, *op. cit.*, p. 75.

117 In 1860 Giuseppe Garibaldi and his thousand red shirts conquered Sicily and Naples. Garibaldi, desirous of a united kingdom, permitted these regions to join Sardinia. Hence in 1861 was established with Victor Emmanuel II as constitutional monarch, this union with Sardinia. In 1870 when the French troops withdrew from Italy because of the outbreak of the Franco-Prussian War, the annexation of the city of Rome was made possible. Pope Pius IX did not declare war, but denounced this conquest and communicated Victor Emmanuel. "In taking possession of Rome, in 1870, the Italian government aroused the enmity of the Papacy, which had controlled the city for more than a thousand years. Pope Pius IX refused to accept the annual government pension provided by the Law of Papal Guarantees (1871) and forbade faithful Catholics to participate in the government. As a sign of protest, no Pope, from 1871 to 1929, set foot outside of the Vatican Grounds. While this situation led to the expression "prisoner of the Vatican," the action taken by the Popes was entirely voluntary. In 1905, the Pope withdrew the political restrictions which had been placed upon loyal Catholics. But the solution to the fundamental problem of the relationship between the Papacy and the Italian government was found until 1929." Dorf, *op. cit.*, p. 206.

118 Abraham Burnett was not favorably disposed to the missionaries. At least it is recorded of him in 1843 that he was "a soul of conspiracy" against the missionaries of the Potawatomie Sugar Creek Mission. Garraghan, *op. cit.*, p. 216.

119 Father Garraghan has the following comments on this suggested mission: "From the September day in 1848 when I arrived with the pioneer party to lay the foundation of the new St. Mary's up to the last days of the debacle Father Gailland's opinion to the forlorn Indians knew not a moment's respite. Early in 1871 he submitted to the mission board in St. Mary's a memorial urging that the Jesuits accompany the Christian Indians, who were moving south, and set up a mission on the half of them in their newly acquired territory; but the board vetoed the proposal. No body could be spared for the suggested mission; the board could do nothing more to express the hope that, "the Lord of the harvest might soon send workmen for the harvest such as this." An offer had been made at this juncture to the missionaries which was inviting enough, if indeed the offer had been correctly understood, which seems unlikely. Each of the fifteen hundred Potawatomi migrating to the Indian Territory was to receive

four hundred and eighteen acres of land and of this allotment each would set aside the eighteen acres of land for the mission, making the latter the possession of some twenty-seven thousand acres. No subsequent efforts were made by the Potawatomi to secure the services of the Jesuit missionaries, at least none appear to be on record. The separation between the tribe and the missionary body that had ministered to it almost without interruption for the days of Marquette and Alloues was to be complete." Garraghan, *op. cit.*, p. 63.

120 According to the *First Communion and Confirmation Register* of St. Mary's, 109 received confirmation in 1871.

121 Cf. footnote 119.

122 In the *Student's Register for 1871* we find recorded: "Taylor, William, Kansas City, Missouri, entered 7 Jan. 1871—withdrawal 17th Feb

123 "Besides the evidences of scholastic progress afforded in the exercises of Commencement day, literary programs were offered the public on other literary programs were offered the public on other occasions during the year notably Washington's birthday and St. Patrick's day. The first Washington's Birthday celebration took place in 1871, the second academic year, in which Father Ward presided over the destinies of the growing college." O'Connor, *op. cit.*, pp. 359-360.

A rather amusing Newspaper article concerning these Washington day exhibitions appeared in the St. Mary's Newspaper, *The Express* in 1881: "A brilliant educational display in the most noted seat of Learning in the All Western States. The literary exercise which under the auspices of the Philalethic Society were held on Tuesday last in honor of Washington's birthday, proved to be not only highly elevated in tone, but also interesting." *The Express*, February 22, 1881.

124 Mr. Edward McNieve and Downing were two laymen who made the Spiritual Exercise of St. Ignatius under the direction of one of the Jesuit Fathers. This is the first recorded incident of laymen receiving this special ministry from the Jesuits of St. Mary's.

125 The reader should bear in mind that the Father Superior of the mission at this time was Father Patrick Ward, a native of Ireland.

126 There is a slight discrepancy concerning the number who received the Sacrament of Confirmation at this time. In the *First Communion and Confirmation Register, 1851-1887*, we find recorded 109, while Father Gailland gives 127.

127 Joseph Wakesa baptised. Because of danger of death ceremony omitted. M. Gailland, S. J." Baptismal Records, *op. cit.*, no page number listed.

128 Father Peter Van der Bergh was born on July 28, 1839, arrived at St. Mary's March 5, 1871, and died at St. Mary's May 5, 1881. Information from tombstone, St. Mary's Cemetery, St. Mary's, Kansas.

129 This entry means that the government will continue to pay the school the allowance of \$75.00 per student until the end of the three months; that is, for the Indian students. At the end of this time all payment will cease. "In June, 1871, the money paid to the Mission by the Govern-

ment out of the educational fund of the Potawatomes ceased, and the Fathers were unable to board, lodge and teach upwards of a hundred Indian boys without sufficient resources to meet the expense. The Christian Potawatomes had, on becoming citizens, received each his share of the tribal wealth. The Government was no longer their guardian nor the trustee of their funds. The cost of education had to be met by the Indian parents, who were not always disposed or able to do so." O'Connor, *op. cit.*, p. 338.

130 Father DeSmot made a proposal to the missionary board of St. Louis that a mission be established among the Sioux. The mission board accepted his request. "This year," read the minutes of the board for January 27, 1871, "a new mission will be established, Deo Volente, among the Sioux on Grand River." Father Kuppens and DeMeoster were commissioned to start this new mission. They arrived in mid-June at the Dakota mission. Father Kuppens describes his visit to the home of his Indian host. "This mansion I saw gaudily decorated with paintings of bears, eagles, buffaloes, tomahawks, pipes, houses, men etc. After smoking a pipe which passed from mouth to mouth according to the rule of Indian etiquette, the chief deigned to explain to us that all his people had gone forth from the camp to prepare for a solemn dance in honor of the Sun; that there was not a single squaw left to unsaddle our horse; so he proposed that we should all remount and ride together to the scene of the celebration." *Woodstock Letters*, I, 110.

Father DeMoester and Kuppens returned to St. Louis after a few weeks. The mission did not materialize at this time.

131 Father William Fitzgerald, a diocesan priest, was stationed at St. Bridget's Church, St. Bridget's Settlement in Marshall County. Cf. Sadlier, *op. cit.*, p. 296.

132 Father Aloysius Laigneil, a Jesuit, was stationed at the Church of the Immaculate Conception, Leavenworth, Kansas. Sadlier, *op. cit.*, p. 295.

133 "December 21; Burial of Anna Mitchoba, wife of Great Ochkenwes—M. Gailland." *Liber Sepulchrum*, *op. cit.*, p. 279.

134 Pope Pius IX's rule was the longest in papal history. Peter's reign was twenty-five years; Pius IX's was thirty-two years. "He had reigned so long he seemed to personify the papacy." Lillian Olf Brown, *op. cit.*, p. 230.

135 This is the second annual commencement. Bishop Fink, who had been consecrated just a few weeks before this exercise, paid his first visit to St. Mary's. Mr. Joseph Riehl, S.J., the only scholastic at the Academy at this time, preached the sermon. A student of the 1870's writes: "Mr. Neal had charge of the exhibition. For practice he took us to a cool and shady place, called the pasture, and this when the other boys were at studies. I cannot remember a preparation for an exhibition I enjoyed as well as this. We had our speeches and dialogues and songs and music, but I do not remember the speakers well enough to offer you a programme. Suffice it to say that the exhibition took

place in the yard, close to the sacred precincts of the Blue Grass. The yard was lighted not by arc lights as at present (1890), but Chinese lanterns. And beneath the starry flag and starry heavens we spoke and sang and merrily laughed. We had Bishop Miede and Fink, of Leavenworth, as invited guests. Many of the parents and friends of the boys were present, and "all went merry as a marriage bell." O'Connor, *op. cit.*, p. 358-359.

Father Louis M. Fink, a Bavarian was consecrated Coadjutor Bishop on June 4, 1871, in the Benedictine Church of St. Joseph's in Chicago. Garraghan, *op. cit.*, III, 22.

136 The cyclone is recorded in Father O'Connor's book, *The Jesuits of the Kaw Valley*, p. 357.

137 Father Thomas O'Neil was born in Bally David, County Tipperary, Ireland, January 24, 1822. He came to America at the age of twelve, and entered St. Louis University. On July 20, 1844, he entered the Society of Jesus. He taught as a scholastic at both St. Louis University and at Bardstown, Kentucky. He held the office of rector of Bardstown College, and St. Louis University. He filled the post of Provincial of the Missouri Province for eight years. He died on March 2, 1899, at St. Xavier's College, Cincinnati, Ohio. Garraghan, *op. cit.*, III, 423-424.

138 Father Ward was visiting old students and soliciting new ones.

139 Father Edward Higgins was rector of St. Xavier's College, Cincinnati, Ohio, at this time. In 1897 he became Provincial of the Society of Jesus. Father Higgins was born in County Carlow, Ireland, December 23, 1838. He came to America at the age ten. He became a novice in the Society of Jesus in 1834. He was ordained in 1869 and died in Cincinnati, December 4, 1882. *Ibid.*, pp. 424-425.

140 Father Pabre, Fitzgerald, Fogerty and Scholl have been identified in previous footnotes.

Mollier, as a priest, was stationed at Beaver Creek, Western outpost in the northern part of the state.

Harrigan's name does not appear in the Catholic Directory during the 1870's. He must not have persevered in his vocation.

141 Father Paul Mary Ponsiglione was born in the city of Cherasco, twenty miles south of Turin, Italy, on February 11, 1818. He attended the Jesuit colleges in Italy, first at Novara, and then at Toume. In 1839 he entered the novitiate at Chieri, Italy. During the Revolution of 1848, Ponsiglione had to flee to Rome where he was ordained. After his ordination he sailed for America. The rest of his life was spent with the Indians, with the exception of a year spent at

Marquette College, Milwaukee, and another year spent at St. Ignatius Coege, Chicago. Father Ponsiglione's greatest work was done among the Osage Indians, dedicating nearly forty years of his life to the service of this tribe. He died on March 28, 1902, at St. Ignatius College, Chicago. See *ibid.*, II, 590-592.

142 The construction of a new railroad through St. Mary's had been under discussion since January of that year,

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but nothing seems to have come of it.

143 Father William Schmidt, a Jesuit Father, was among the number of zealous priests to establish pioneer parishes in this Kansas valley. See Garraghan, *op. cit.*, III, 42.

144 In the Sunday announcements of the Church of the Immaculate Conception, St. Mary, Kansas, for the sixteenth Sunday after Pentecost, 1870, we find recorded: "This afternoon after Vespers, there will be a meeting of the Ladies of this congregation to consult about forming an Altar Society." *Sunday Parish Book of the Immaculate Conception Church, St. Marys, Kansas* (Unpublished: Found in the Parish home of the Church of the Immaculate Conception, St. Marys, Kansas, 1870), no page numbers listed.

145 Brother Leo Sinners entered the Society in 1862. He was the first Belgian to be admitted as a novice-brother since 1846. See Garraghan, *op. cit.*, I, 657.

146 Father Anthony Kuhls was stationed at the Church of the Mother of God, Wyandotte, Kansas. He was instrumental in starting a parish in Wichita, the following year (1872). From Father Paul M. Ponziglione's diary we read: "But difficulties having arisen about the building, he applied to our Rt. Rev. Coadjutor Bishop of Leavenworth (Fink) for assistance and he sent there Rev. Father Ku(h)ls, seeing that he could rely upon the subscriptions, went around collecting them and with the amount bought a Presbyterian church (a nicely finished frame building 24 x 40 ft.) moved it on the lot obtained by the above mentioned lady, fitted it for Catholic use and on the 24th of November (1872) solemnly dedicated it to God under the invocation of St. Aloysius Gonzaga." Paul Ponziglione, S.J., *Journal* (Unpublished: Archives of the Missouri Province, St. Louis, Mo.), p. 9.

147 Father Peter Van der Bergh entered the Society after his ordination to the priesthood.

148 Bishop Miede secretly left four South America where he spent three years begging funds for the expenses of his vicariate. His trip was most successful from a financial aspect. Some reports say that he collected as much as fifty thousand dollars. Cf. Garraghan, *op. cit.*, III, 22.

149 Father Thomas O'Neil became provincial July 31, 1871, and on his first visit to St. Mary's in November, he ordered a larger church to be built, and gave them three years to complete the work. The people subscribed \$3300.00 and the foundations were begun September 20, 1882." O'Connor, *op. cit.*, p. 354.

150 Mr. Francis Fitzgerald lived only a year and a half after his arrival at St. Mary's. He died on April 7, 1873.

151 This opposition to St. Mary's College from the Jesuits in St. Louis was due most likely to the idea of another boarding school in the Missouri Province. Then, too, St. Mary's seemed so remote from civilization, being looked upon the St. Louis Jesuits as still Indian Territory.

152 Brother James Kehoe was the farm manager at St. Mary's. The date of his arrival is uncertain. Brother Joseph Kentrup was the shoemaker and gardener at St. Mary's. Brother Kentrup

arrived at St. Mary's in 1863. Brother Patrick Phelan arrived at St. Mary's in 1830. He was one of the party that accompanied Bishop Miede to his newly erected vicariate. In 1869 he was assigned to cook at Villa Manresa, a country house of the Jesuit Fathers of St. Louis. In the early months of 1871 he was transferred to the Jesuit parish in Leavenworth. O'Connor, *op. cit.*, p. 332.

153 Mr. Patrick Murphy taught at St. Mary's College until July 13, 1874. He returned eleven years later on August 23, 1885, as an ordained priest. Augustin Wand, *List of Jesuits at St. Marys College* (Unpublished: St. Mary's Archives, St. Marys, Kansas).

154 The consultors to the Provincial in expressing their decree that St. Mary's should be called an Academy rather than a college stated their wishes in this manner: "As it is inexpedient that colleges be multiplied in our Province, a situation would prove indeed no slight obstacle to the training of our scholastics, let the school, though it is sort of an inchoate college (collegium inchoatum) be called St. Mary's Academy." Garraghan, *op. cit.*, III, 53.

155 On December 8, 1869, the Sodality of the Blessed Virgin Mary was established for the student body. Father Kuppens organized one at this time for the parishioners.

156 Father O'Connor in his book, *Jesuits of the Kaw Valley*, records this event in these words: "By the end of January, 1872, the new building was ready for occupancy, the ninety-five boarders students left the old quarters for the new. On the 8th, of February the structure was solemnly blessed. The program for the occasion was a Solemn High Mass at 7:20 o'clock in the morning, at which besides the Fathers and Brothers of the community, many secular priests and townspeople assisted. Among the visiting priests were Rev. Ignatius Pankert, S.J., from Leavenworth, and Father Butler, Perrier, Pavre, Kuhls, Swenberg and Fogherty. Doctor Palmer and Messrs. Caplice and Benjamin Bertrand were among those from the village. After Mass all went processionally from the church to the new edifice, which was blessed by the senior clergyman. The procession then returned to the Indian chapel for solemn Benediction of the most Blessed Sacrament." O'Connor, *op. cit.*, pp. 338-339.

Dr. Luther Palmer was an outstanding friend of the Jesuits at St. Mary's. He came to St. Mary's in 1830. *The Times* (St. Mary's newspaper) for July 14, 1876, says of him: "During the fifties and early part of the sixties he was recognized as Pottawatomie County's most distinguished citizen."

157 The history concerning the problem of taxation can be found in footnote 183.

Father Ward made an appeal to the court on this issue.

158 In the Consultors' decree concerning St. Mary's we read: "Let Latin and Greek be taught but only up to poetry exclusive; and let it be clearly understood out there that only one Father and two scholastics are to be set aside for the Academy. The rest of the teachers will have

teachers hired at a salary."

Father Ward sent a protest to the provincial on the restriction of their educational program. The Jesuits in St. Louis discussed it and finally consulted Father General in Rome. He upheld the view of the Provincial consultors that St. Mary's for the present was to be "a simple school." Garraghan, *op. cit.*, III, 53-54.

159 Father Pitchler was stationed at Shawneetown, Johnson County. Sadlier, *op. cit.*, 1875, p. 363.

160 Father Ward, the President of St. Mary's, chose to protest the decision reached by the Provincial's consultors that stated in no uncertain terms that the so designated "college" must not attempt to teach any subjects beyond the grammar classed outlined in the Jesuit Ratio Studiorum; however, he did not reckon with this fact, that the delay in deciding this manner would prevent them from issuing a Prospectus of St. Mary's.

161 From this entry it is not clear whether the ninety head of cattle belonged to the mission or whether that number of cattle perished from the cold in the vicinity of the mission. In August, 1871, the mission sold cattle at \$30.00 a head; hence, judging these cattle to be worth the same amount, the last would be \$2700.00.

162 Father DeSmot's health was undermined by a renal disease. He died just a year from the day this entry was made, May 23, 1873.

163 This was the first time Bishop Fink officiated at St. Mary's. It was the feast of St. Aloysius.

164 The distribution of prizes was given on June 28, the last day before the summer vacation for the year 1871.

165 Cf. footnote 158.

166 Charles Clarke, as well as his brother Alexander, who entered the Society of Jesus a year earlier, did not persevere in the religious life.

167 In October 29, 1871, Father Boudreau wrote to DeSmot: "I learn with pleasure that you have two Luxemburgers for us. It has always been my opinion that even one good subject sufficiently repays a trip to Europe. Who would not cross the ocean for a Buysschaert, a Coppens, a Zealand and so many others that you have brought over." Boudreau to DeSmot, cited in Garraghan, *op. cit.*, I, 656-657.

168 The expulsion of the Jesuits in 1872 by Bismarck was the outcome of Bismarck's dislike for the Catholic's states rights attitude. He was supported by the Imperial parliament, the national liberals and the free Conservatives. These groups thought the Catholics lacked German patriotism, disposing to follow the dictates of foreign powers too readily.

The Jesuits were banished from Colombia in 1850, and took up residence in Ecuador on the invitation of Garcia Moreno. Two years later they were forced to leave by an anti-clerical revolution. Hence in 1852 the Jesuits went to Guatemala, and remained there until this date when they were driven out by the same enemy. Cf. M. P. Harvey, S.J., *The Jesuits in History* (New York: The American Press, 1941), p. 418.

169 Concerning the missions or retreats given at St. Mary's, Father John O'Connor

the scattered mission of the West, St. Mary's served as a place of retreat where they might retire to recruit their strength of soul in the spiritual exercises of St. Ignatius, as well as their wearied bodies and enjoy for a few days the solace of priestly companionship. O'Connor, *op. cit.*, p. 329.

170 Father Michael Callaghan came from St. Louis where he had been pastor of the Catholic negroes of that city for some years. Due to his efforts much of preliminary work was done towards building a church for these colored people. Garraghan, *op. cit.*, III, 562.

171 Brother Grennan brought the acolytes to St. Mary's for a few days of fun. This treat was their reward for serving Mass faithfully and well.

Father Brenner was stationed at St. Malachy's Church, Clark and Summit. Sadlier, *op. cit.*, 1875, p. 100.

172 Father John Coghlan was stationed at the Cathedral at Leavenworth for some years prior to this change to St. Mary's. Garraghan, *op. cit.*, III, 17.

Father John Driessen became famous for his priestly work among the negroes of Cincinnati, Ohio, after he left St. Mary's in 1876. See *Ibid.*, III, 564.

173 Father Michael Callaghan, after withdrawal from the Society, was attached to the diocese of Covington, Kentucky. See *Ibid.*, III, 562.

174 Father DeBlicke was born in Belgium, entering the Society of Jesus at Florissant in 1838. He taught while a scholastic at Bardstown, Kentucky. In 1849-1851 he served as Rector of St. Xavier's College, Cincinnati, Ohio. In 1856v he was mentioned as a successor of the deceased Bishop Van de Valde of Natches. In 1867 he was appointed Rector of St. Joseph's College, Bardstown, Kentucky. He held this position for a year and a half. In the next account we have of life we find him giving retreats and missions. In 1870 he became assistant to the Provincial. See *Ibid.*, II, 124, 161, 492; III, 192-193.

175 The brevity of Father Gaillard's remarks makes an attempt at literal translation impossible. For ease of reading the grammar has been altered somewhat, and a few words added for the sake of clarity.

176 Unfortunately, this early prospectus has not been saved, but the prospectus catalogue for 1877-8 gives us some indication of the way the Fathers described St. Mary's: They spoke of her in this manner "on the site of the beautiful eminence overlooking the Kansas River, and affording an extensive view of the beautiful Valley....The building itself is new and magnificent; the classrooms, study hall and dormitories are spacious and well ventilated; the play grounds large and well shaded, and every facility is offered for the promotion of the health, comfort and convenience of the students." St. Mary's Catalogue (Found in the Archives of St. Mary's College, St. Marys, Kansas).

177 Father John Schultz was born at Niedermorschwiler, Upper Rhine, February 2, 1816; entered the Society of Jesus on October 7, 1837. He was Rector of St. Mary's Potawatomi Mission from

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1861. At this time he became president of St. Xavier College, Cincinnati, Ohio. He died in St. Louis, Missouri, August 25, 1887. See Garraghan, *op. cit.*, 678-682; III, 40.

178 Father Dougherty was stationed at Indian Creek, Missouri, Monroe County. *op. cit.*, 1875, p. 102.

179 Father O'Connor in giving an account of this disease says: "The students were allowed to go home till the disease should abate. Among the faculty, Father George Bender, who had come to Mary's from the novitiate on September 20, 1870, was down with the conta-

gion." O'Connor, *op. cit.*, p. 354.

180 Shortly after this disaster, Father Ward ordered a Mass to be said every Saturday in honor of the Guardian Angels, and three Our Fathers to be added to the litanies as a protection against fire.

181 Brother Phelan had been stationed previously at St. Mary's from 1851-1869.

182 Father O'Connor comments on this meeting of the consultors of the house: "In December, 1872, a meeting of the consultors of the house was called to consider the best means of keeping the boys in good humor satisfying their reasonable demands. There may have

complaints about the fare or accommodations or about the discipline, as there always are in a boarding school. Perhaps it was only a precautionary measure. Whatever proposals were approved of in this meeting of the consultors as tending to promote the general satisfaction, the boys were not so dependent on the resolutions of a board of trustees, that they must needs wait for such warrant of authority to appease the cravings of honest appetite. And what boy has not an honest appetite most of the day? Private raids on the kitchen were probably more satisfactory to the young lads of the

seventies than the more open methods approved by the faculty. The good laybrother that presided in the kitchen was quite human, and not insensible to the subtle flattery of a furtive visit from two or three of his young friends. None seemed to appreciate his skill so much as they; none were ever so effusive in their gratitude as these unbidden but not unwelcomed guests, when they went away with a goodly portion of pie or with pockets filled with cookies or other eatables." O'Connor, *op. cit.*, p. 365-6.

Third annual Lawrence Indian Arts Show scheduled for September

LAWRENCE — The Museum of Anthropology at the University of Kansas, Haskell Indian Junior College and Lawrence Arts Center have announced that the third annual Lawrence Indian Arts Show will be Sept. 14 to Oct. 27.

Though the schedule for the show will be similar to that of the first and second years, each event will be different. Artists workshops, not part of the previous show, will be added. The third annual show will include:

- A juried competition show and sale at the anthropology museum Sept. 14 to Oct. 27.
- A two-day outdoor Indian Market at Haskell Indian Junior College Sept. 14 and 15.
- An exhibition of works by a well-known Indian artist at Haskell Sept. 14 to Oct. 27.
- A series of three weekend artists workshops Sept. 14 to Oct. 27 featuring Acoma pottery making with Dolores

Lewis Garcia and Emma Lewis Mitchell; Plains Indian bead and quill work with Alice Blue Legs, Emil Her Many Horses and Benson Lanford; and print making with Ben Harjo.

—An exhibition of selected recent productions by each of the Indian artists participating in the weekend workshops, at the Lawrence Arts Center Sept. 14 to Oct. 20.

About 13,000 people attended the second annual Lawrence Indian Arts Show last year. The 200 items exhibited in the juried show were the recent productions of 96 artists representing tribes from across the United States. A total of \$5,500 in prize money was awarded, with two Best of Show awards of \$1,000 each and 14 Merit awards of \$250 each.

The Lawrence Indian Arts Show is seeking entries for the third annual juried show and sale of contemporary Indian arts. The works chosen by the judges will be displayed at the anthropology museum Sept. 14 to Oct.

27. Prizes will be awarded at the Benefit Opening and Art Preview Sept. 13. Best of Show prizes of \$1,000 each and up to 14 Merit awards of \$250 each will be given in two- and three-dimensional art categories.

Indian artists also are invited to take part in the third annual Indian Market at Haskell. This two-day market allows Indian artists to display and sell their recent productions from outdoor booths.

The Lawrence Indian Art Show events are sponsored by Lawrence businesses, organizations and individuals as well as organizations and businesses in Wichita, Topeka, the Kansas City area and surrounding states. The artists workshops are made possible through a grant from the Metropolitan Life Foundation.

To obtain more information or to receive entry packets, contact Maria S. Martin, coordinator, Lawrence Indian Arts Show, Museum of Anthropology, Spooner Hall, The University of Kansas, KS 66045; (913) 864-4245.

Lose-it

This revolutionary nutritional formula containing Nanci's 100% soluble fiber, helps provide essential vitamins, minerals and nutrients that your body needs. Each Lose-it shake contains 7.3 grams of dietary fiber. Scientific studies have shown that soluble fiber actually captures fat, pulling it through the body before it turns into unwanted pounds, as well as helping you:

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- LOWER BLOOD PRESSURE!
- LOWER RISK OF HEART DISEASE!
- REMOVE TOXINS!
- REGULATE BLOOD SUGAR LEVELS

I have tried to lose weight for many years. After trying every diet on the market, I found that nothing worked. Even the stomach stapling I had in 1984 did not work. I gained all my weight plus 30 pounds back in the next 2 years.

In Oct. 1990 I met Ron and Sandy Shannon, who told me about a fantastic good tasting, nutritional weight loss program called LOSE-IT.

I have lost 44 pounds in 7 weeks on this new program. LOSE-IT keeps me from being hungry between meals and also makes me feel better than I have felt in years.

With the LOSE-IT program I have reduced 6 inches around the waist and lost 3 shirt sizes.

Jerry Wymack
Wanette, Okla.

NANCI'S FIBER

NANCI's Fiber is made up of a collection of both soluble and insoluble fibers, but the key fiber is soluble and makes up 30 to 40% of the contents. It, alone, is the reason for the major breakthrough benefits of the Nanci products. SF10, the laboratory code for this fiber, comes from a plant the identity of which is one of the most carefully guarded secrets of The Nanci Corporation.

SF10 has a molecular weight of nearly 100,000, which is huge. Because of this, it is indigestible, thus non-caloric. Molecular weight must be well under 1,000 to pass through the intestinal wall. However, the fiber could still be absorbed if it were broken down by digestive juices in the intestinal tract or bacteria in the colon. Unlike most soluble fibers, SF10 is not affected by the enzyme action in the intestine, therefore, no absorption takes place.

SF10, through electrical polarity, has a special affinity to fat molecules. In the digestive system it forms a film around microscopic clusters of fat, encasing and encapsulating them. Being surrounded by the indigestible SF10, the fat, along with its cholesterol and triglycerides, gets a non-caloric ride through the digestive tract and is then eliminated.

SF10 also has a very harmonious affect on other fibers. They become more synergistic with each other, thus allowing a higher concentration than would otherwise be possible. In addition, this permits combinations of ordinarily incompatible fibers.

With a consistency similar to flour, SF10 gives body and texture to food, just as wheat flour does. SF10 also has a viscosity similar to sugar, without its health hazards or calories, so provides texture and body by emulsifying with other ingredients such as proteins and fats. Being nearly tasteless, it does not affect the taste of the food with which it is mixed.

Another very important feature of SF10 is that, unlike many fibers commonly used in low calorie foods, it does not interfere with the absorption of minerals, vitamins and other special food elements, other than a portion of the fats.

With its many unique and beneficial properties, SF10 has the potential to help solve many of the major health problems facing us today, including heart disease, diabetes, and hypoglycemia. This is truly a once-in-a-lifetime opportunity to help ourselves, our families, and our friends.


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"The Womacks are both enrolled members of the Citizen Band Potawatomi Tribe"

HOWNIKAN

PEOPLE OF THE FIRE

The HowNiKan is published by the Citizen Band Potawatomi Tribe with offices at 1901 Gordon Cooper Drive, Shawnee, Oklahoma 74801.

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All correspondence should be directed to HowNiKan, 1901 Gordon Cooper Drive, Shawnee, Ok. 74801. Address changes should be sent to Potawatomi Tribal Rolls, 1901 Gordon Cooper Drive, Shawnee, Ok. 74801.

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More mystery photos ...

Do you know who either of these women might be? These are two more unidentified photographs from the files in tribal archives. If you think you might know who they are, please call or write Mary Farrell at tribal headquarters.

Election — continued from page 1

Bruno and Williamson.

Also on the ballot for the 1991 election is the referendum budget question for the coming fiscal year. Tribal officials are asking members to approve to approve \$135,000 for improvements to tribal grounds including planting grass and trees, landscaping, picnic tables, grounds equipment, bleachers for the pow wow grounds, recreation shelters and soil and water conservation.

Also requested is \$50,000 for audio and video equipment, personnel and supplies for use in promoting and operating tribal government, and \$35,000 for

construction and remodeling in the economic development area. In the maintenance area, \$118,000 is requested to complete the restoration of the historic Friends Mission Church on tribal grounds, a project begun earlier this year. That figure also includes maintenance salaries and supplies.

That money, a total of \$338,000, would come from the interest on set-aside funds, which must be budgeted and approved annually by vote of the tribe.

In-person voting will be June 29, 1991, at tribal headquarters. Those enrolled tribal members

who cannot be in Shawnee that day may vote by absentee ballot (a request for absentee ballot is printed elsewhere in this issue). So far, such requests are coming in slowly, election officials say, with only about 70 requested by early April. Some of those have been returned because they were not filled out properly. Election officials stress that requests must include the tribal roll number and must be signed. Requests for absentee ballots must be received by June 9.

Ballots have been printed and were to be mailed beginning in late April.

Citizen Band Potawatomi Tribe • Request For Ballot • 1991 Election

In order to comply with the 1991 Election Ordinance, please fill out this form and return to: Potawatomi Election Commission, P.O. Box 310, Tecumseh, OK 74873

NAME: _____ DATE OF BIRTH: _____

ADDRESS: _____

CITY, STATE & ZIP: _____

Under penalty of perjury, I hereby declare this to be my legal signature and Potawatomi Tribal Roll Number:

SIGNATURE: _____ TRIBAL ROLL NUMBER: _____

THIS FORM MUST BE IN THE HANDS OF THE ELECTION COMMISSION BY JUNE 9, 1991.

18th Annual Citizen Band Potawatomi POW-WOW JUNE 28, 29, & 30th 1991

Potawatomi Tribal Grounds-Shawnee, Oklahoma
Grand Entry Times: Friday-8:00 • Saturday-6:30 • Sunday-5:00

\$15,000 PRIZE MONEY!

Men		Jr. Boys	
Straight • Traditional • Fancy		Straight • Traditional • Fancy	
1st Place	\$1000	1st Place	\$300
2nd Place	\$600	2nd Place	\$200
3rd Place	\$400	3rd Place	\$100
4th Place	\$200	4th Place	\$50
Ladies		Jr. Girls	
Cloth • Buckskin • Fancy		Cloth / Buckskin • Fancy	
1st Place	\$700	1st Place	\$300
2nd Place	\$400	2nd Place	\$200
3rd Place	\$200	3rd Place	\$100
4th Place	\$100	4th Place	\$50

Ladies Jingle Dress • \$400-\$300-\$200-\$100

Pow-Wow Chairman • Orval Kirk

Contest To Be Conducted During Evening Hours-Specials For Head Staff During Evening Program
Plenty Of Campsites & R.V. Hookups- Showers Available- Arts & Crafts Booth & Concessions Available

Registration

Friday-Opens All Categories 5:00 p.m.

Closes- Jr. Categories Only 8:00 p.m.

Saturday- Opens- Adult Categories 2:00 p.m.

Closes- All Categories 6:30 p.m.

For Additional Pow-Wow Information Contact:

Orval Kirk
P.O. Box 373
McLoud, Okla. 74851
(405)-964-3585
For Space Reservations Call
Mary Farrell
1901 S. Gordon Cooper Drive
Shawnee, Okla 74801
(405)-275-3121

Choctaws win business award

(From Bishnik, March 1991) — The Choctaw Nation was presented with Supplier of the Year Award at the 1991 Texas Instruments Military Awards Banquet held February 28, 1991. This award is based on quality and prompt delivery. It was announced at the banquet that the Choctaw Nation has a remarkable 100% lot acceptance rating on quality product and a 91.1% on-time delivery rating.

Chief Hollis E. Roberts expressed his appreciation to Texas Instruments for providing the tribe the opportunity to prove themselves a successful sub-contractor. "The Choctaw Finishing Company is not only a profitable business, it is a place of employment for Choctaw people," he said.

The Choctaw Nation contracted with Texas Instruments in August 1989 to perform a passivation process that chemically treats wings of the HARM missile. This chemical process of coating stainless steel removes and prevents rust and other blemishes on metal parts for the HARM missile. The tribally run business has treated more than 15,000 wings and returned them to TI for assembly on the HARM missile.

The Choctaw Finishing Company, located in Hugo, Oklahoma, forms and chemfinishes the tail assemblies for the paveway bombs.

The Choctaw Nation was also presented with a corporate award from Texas Instruments Defense Systems and Electronics Group on March 8, 1991. A third award presentation will be made to the Choctaw Finishing Company in the near future from Texas Instruments.